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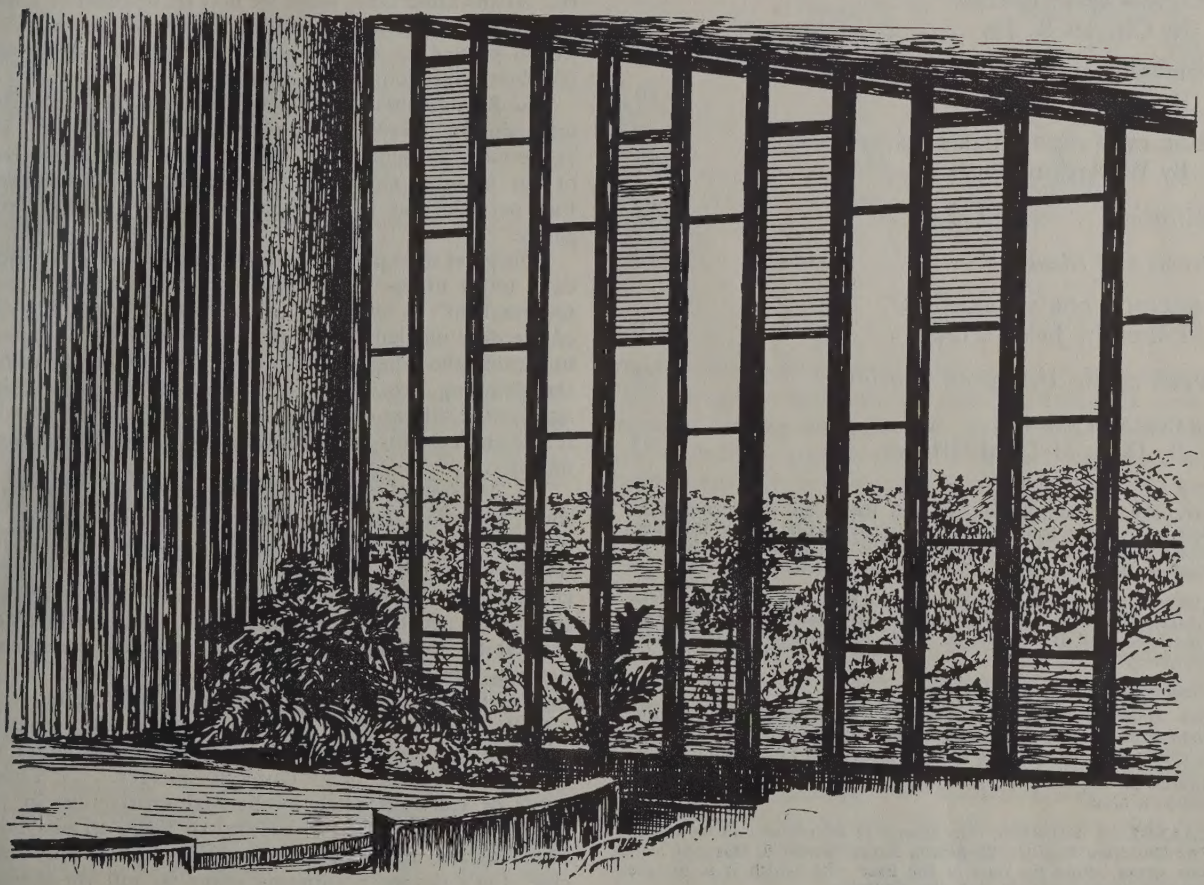

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TEACHER ADVENTURERS: *by Charles R. Joy*

HOPE RIDES IN THE HILLS: *by Rea D. Gleason*

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OUR COVER: The auditorium of the First Unitarian Church of San Diego, California, is enlarged and lightened by what church members call their "window on the world." The view across Mission Valley extends to include Mt. Soledad, the highest point in the city.

Open Forum

INCREASED PUBLICITY COULD PRODUCE TREMENDOUS DENOMINATIONAL GROWTH

To the Register: . . . In the years just ahead of us, increased publicity activities could accomplish a tremendous growth for the Unitarian Universalist church. . . .

Dignified publicity would not include, let us agree, flagpole sitters, beauty contests, commercial free gifts, etc. At the same time, while we may be scornful of some tactics practiced by the Madison Avenue "hucksters," we do possess the right to encourage popular approval of liberal religion.

The Rev. Kenneth L. Patton . . . stirred up a warmish discussion by his comments under "All That Glisters" in [a recent] *Register*. He decried the institutionalism of our national church program and "the hucksterism that pervades our life," which he declared to be "vulgarity."

This good man preaches from a pulpit that would not exist today unless there had been some form of "promotionalism" to build the . . . edifice. He reminds me of the dear old ladies of a certain W. C. T. U. chapter in Texas who adopted resolutions roundly condemning the drinking proclivities of a warrior whose exploits against the armies of Mexico in the long ago had made it safe and cozy for those ladies to hold their indignation meetings . . .

. . . All Souls Unitarian Church of Kansas City, Missouri, for more than two years has been carrying on a worthwhile and effective publicity program. This activity, coupled with the recent completion of our new church, has added many new members to our congregation. We expect to continue these special efforts to interest the residents of this area in religious liberalism; to keep our doors wide open to newcomers; to invite visitors to inquire fully into Unitarian principles.

Call it "huckstering" or what you will, we earnestly advocate a nationwide, dignified publicity program to be fostered by the new "Uni-Uni" merger. . . . Thousands of searchers after intellectual satisfaction in religious faith are ready — waiting to listen to our message, but not aware of our church's purposes and policies. Let's devote a supreme effort to tell these non-informed folks what religious liberalism offers them.
— C. R. MOONEY, *Kansas City, Mo.*

NATIONAL UFSJ DID NOT SPONSOR DELEGATE TO JAPAN CONFERENCE

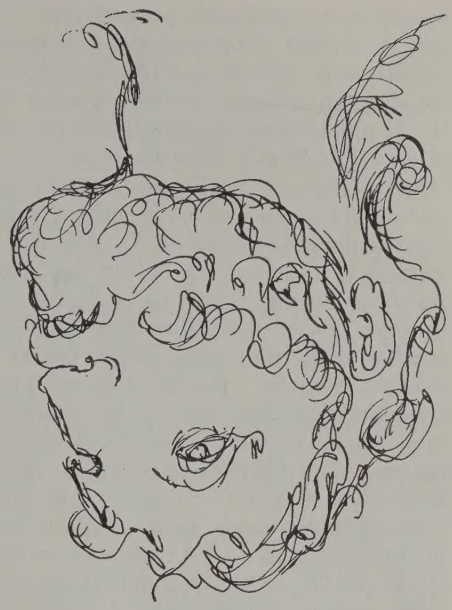
To the Register: Contrary to the report in the October issue of *The Unitarian Register,* the Rev. Stephen H. Fritchman was not a delegate from the Unitarian Fellowship for Social Justice to the Sixth Japanese Conference Against Atomic and Hydrogen Bombs held in Tokyo last August. We have had no communication with either the Conference or with Mr. Fritchman concerning this event.

(*Continued on page 15*)

THE COMMUNICATION OF A FREE FAITH

Today's challenge for religious education

by Angus H. MacLean



Dr. Angus H. MacLean, widely known in liberal religious education, retired last June as dean of the Theological School of St. Lawrence University. In October, he was installed as minister of education for The First Unitarian Church of Cleveland, Ohio, and this article is adapted from the sermon he delivered on that occasion.

Man is the only creature who has to make his peace with life. This may seem an extraordinary statement, but I believe it to be true. As a being of real human stature, man cannot live either innocently or neutrally.

To illustrate this, we can recall how the Lord went searching for Adam. "Where art thou?" he called. A timid voice from the shrubbery answered, "I was afraid, because I was naked; and I hid myself." The Lord rightly guessed that Adam had been at the tree of knowledge of good and evil, thus displaying a yen for omniscience and immortality. So Adam was turned out of the garden of his innocence, and became subject to the tensions of mortality — knowing too much to be innocent and too little to be numbered among the gods. This we can take as a symbolic comment on what theologians call "the human condition."

The basic tensions of mortality can be expressed in many ways: as the aspiring thrust of life against the physical fact of death, perhaps, or as the fear of freedom (with its attendant responsibilities) confronting the privileges freedom grants us. I am sure, for example, that a playful prayer by Robert Frost comes out of basic human tension: "Dear Lord, forgive the little jokes I've played on thee, and I'll forgive thy great big one on me."

The kind of peace man achieves in mastering the irreconcilables of his nature obviously makes a great difference in his life. Does the way his tensions are resolved liberate and utilize his greatest human endowments? Or does it require their repression and deterioration?

The urge to dodge life's realities is deeply imbedded in us and is not eliminated when we merely declare ourselves for freedom. Despite precautions, our motives can trick us into the age-old hide-outs. Education in a free faith is very much concerned with going out to encounter the things that really matter, with the deliberate intention of keeping company with truth. Thus, education must include acquiring the emotional capacity and ethical maturity to accept the imperatives that wrestling with the angel of truth involves. Most of us are professed free inquirers who respect one another's searchings. We are joined as a people in a church, in terms of the best we are and know, and in quest of the better in both categories. We like to think that Truth sits here among us — after we have made sure of his credentials — and that we don't want to proceed without him. We are either courageous or romantic in such thinking, for it is not easy to resolve life's basic tensions with wide-open eyes. To succeed, we need each other more than in any other endeavor. We need collaboration, even more than in the sciences, for the testing of what we find and the refinement of procedures. In such collaboration, charitableness toward one another's strengths and weaknesses is an essential condition of success.

We begin this effort with a tremendous advantage as a free people, for our faith represents a series of breakthroughs in the spiritual life — breakthroughs almost paralleling the cracking of the atom in significance. They reveal not only the imperative to educate continually, but the nature and spirit of that education as well.

First, we recognize that each individual is born with unique differences (actual and potential) which reveal themselves no matter what his culture. His differences, along with the uniqueness of his experience and the limitations of the human mind itself, mean that reality will never look quite the same to one person as to another. We elect to honor these differences at the dictates

of nature, so we cannot pretend that our educational task is to make rising generations or members of other cultures into nice folks just like ourselves. We can easily see that our attitude toward education may shock the doctrinal and creedalists, but I wonder whether we also sense the problem it involves for us.

Second, in our historic insistence on the right to think and rethink, on not regarding anything as settled, liberals have anticipated something of the present search for stability in an unstable world. Recent disclosures about reality as moving, expanding, changing, and possibly in constant process of creation, have caused man to stand today as naked and shy as Adam, before a demanding, dynamic universe. Fixities and finalities have come tumbling. Yet man feels strongly that he needs, as he says, "something to hang onto," something enduring and continuous in his experience and in history. There is little wonder, then, that the threat of tentativeness and inconclusiveness causes some people to have a reaction approaching panic, and drives some to the bushes with Adam and Eve. *We do* need some sense of stability, some sense of continuity, especially in a time when the word "explosion" seems to describe almost everything. Matter explodes; populations explode; there are unparalleled political explosions; even the universe is exploding; and Khrushchev explodes. Here many hesitate in their approach to liberalism, which seems at first to have nothing sustaining or reassuring because it has no fixities. Billy Graham calls our theology a beatnik theology. More seriously, some liberals feel uneasy on this sea of reality, which has no snug harbors and in which no anchors ever reach bottom. Our lack of fixities poses a neat educational problem.

As a youngster, I was expected to find security in the promise of an afterlife and the coming again of a divine one who should set things right and give the evildoer his proper comeuppance. But these brought me no real sense of assurance; nothing assured me like the good will and affection of other people. Now, when it comes to being assured as to how to live, I still find, along with many, that respect and love for all people is the only hopeful approach to any social problem. If so, one can say that God is love and mean it. I am sure that the same approach is also the real strength of many of my orthodox friends.

In the solution of other than social problems, the binding and steadying factor is also in the approach: in the methods of inquiry and the values that make such methods possible. For many years, the two great pillars of my personal faith have been: *confidence in the attitude of respect and love for our fellow mortals* and *confidence in the methods of inquiry that the human mind, at its best, has worked out to counter its own wishful weaknesses.* These are clues with which to approach life, rather than conclusions about life; and every good clue is a complex of values that carries as much faith and dedication as any theological dictum ever did. Take, for example, the love of truth and the discipline in the so-called scientific methods. For our purpose, the most significant thing about these methods is their motivation, which is not a product of the laboratory. From process and mode of address, then, from the great, enduring human values, and from the art of devotion, we find our sense of assurance, direction, and discipline. Nothing about the free faith needs quite so much to be communicated as this does.

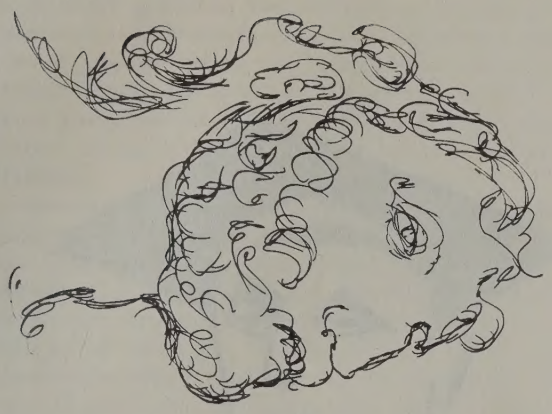
Third, we want not only to have the uniqueness of our own natures respected in our educational approach, but also to extend such respect to all individuals. In the long run, he who excludes any one or any group from the right of aspiration to all that he has and aspires to himself is in process of destroying even his own freedom. We are drawn together in a human unity by the logic of what we profess. The family of man is our family. Although we have not yet realized the unity of human society, we must live in terms of it. The church that does not operate according to the transcendent values of its culture is failing that culture and dooming it to death. Thus many churches have become museums of theological and liturgical oddities, without the poetic or historical imagination to disclose the real wisdom captive in their own exhibits.

Fourth, we represent another significant breakthrough in our assumption of a universal dialogue among humans of all times and cultures about life's meanings and values. We go to Buddha as freely as to Jesus, if we feel he has anything for us. We would be as willing to consult Francis Bacon as Francis of Assisi. Lao-tzu, the Christian apostles, Gandhi, Schweitzer, and Moses are all witnesses to the truth, and we do well to consider them. You and I are also among those worthy of being consulted.

Those of us who work with children, and use the books prepared for them, may realize more easily than most the enormous liberation of resources of the world's religious wisdom brought by this liberal breakthrough. Truths that have been buried or hoarded in cults, creeds, and primitive rites have been set free from their parochial, sectarian prisons. Although many faiths are not yet ready to profit from what may seem like museum exhibits of man's religious strivings, they can enrich *us* enormously. We have broken into the treasure house of humanity.

The release of resources has not been confined to "religious" thought and history. A corollary to this breakthrough is the realization that no datum of truth is irrelevant to religion, except as experience and circumstance make it so. Anything we see and touch and know may have significance for the religious quest. Our work with children has been greatly facilitated and broadened in this area, to the puzzlement of even some of our own people.

Part of the universal dialogue is the dialogue between present generations, and our position here is radically different from what is commonly done in churches. We recognize that even the best we are and have *has* to be



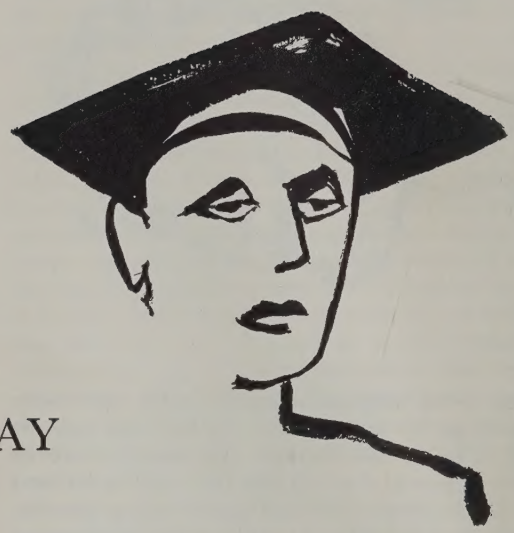
subjected to the judgment of our young for reprocessing and, we hope, for improvement. At the same time, we are apt to belittle this dialogue. We should remember that the judgments that will rule the world in the next generation are formed here and now, by youngsters who stand on the threshold of a world as different from ours as ours is from that of our fathers. What will be the judgment of us and our time? Theologians talk about being under the judgment of God; I am a teacher, and if I feel judged at all, it is when I look into the face of a young person. I ask myself, then, what I have done to be fair to his value-forming experiences, on the one hand, and to tested human values, on the other.

Fifth, we realize that liberalism is more than hard-boiled rationalism. We cannot be omniscient any more than omnipotent, and we cannot ignore areas of human experience that transcend all we know — even maybe all knowing. We do not pretend to know what we know we don't know, which in itself is a virtue leading to another departure: the right and necessity of asking the unanswered and unanswerable questions. In Dylan Thomas' recording of "A Christmas in Wales," the poet makes a statement that has always delighted me. He says, "They told us all about the robin except Why." This is a child's question, but it is like in kind to many more serious ones with which we have to live. Learning to live with questions is, at times, a major concern of religion. A certain school of philosophy may tell you that "why" is an improper question, but free religion insists on being improper. Man does ask "why," even if he gets nothing in return but the echo of his question. Liberals attend to this educationally in their homes very well, I am sure, but in general they have not been very articulate about it.

A similar problem is the necessity of living with life's practical frustrations and the limitations of sickness, accident, old age, and mortality. However rational and self-reliant we may be, we must bow to the life-and-death cycle, along with all creatures and grasses. Here again liberals have been rather silent, although we have made a real advance on the problem in work with young children. I venture to suggest that man's greatest help comes from facing such inevitables realistically, in company with his fellows, to transmute fear and frustration into the sinews of personality strength. There are times, in the presence of death, when we do a great deal just by sitting it out with people on (as I sometimes put it) the rim of eternity. On many occasions, in moods of inquiry or joyous identification with life as well as in tragic times, we serve each other thus. I know of no better reason for public worship. The dimensions of life not plumbed by reason and the dimension of peace underlying even the tragic necessities suggest a great responsibility and opportunity in the matter of communication. Life's bogies and mysteries can stop tormenting us when we become *more* rather than *less* human, which we communicate only by the way we live together.

In my description of the free faith is a teacher's perspective that reveals his basic educational convictions. I hope it is somewhat apparent that justifiable educational procedures take after the message of the institution that promotes them. Implicit in what I have said are endless suggestions for subject matter and methodology. An objective or value ideal is an anticipated degree of action in which we are already involved. We are involved here in a way of life that transcends our time, circumstance, and even history. *Its education is its communication; its communication is its exercise; and that exercise is its re-creation.* We exercise it, live it personally and corporately, or to put the matter crudely, it dies.

We have every right to address life as we do, even if we do distress others at times. We have every right to ask questions of life, to pound on the gates of heaven, to defy the gods that are always standing between us and God, and to ask God to show his face. I remember an incident related to me by the parents of a five-year-old boy I once knew. The family had spent the day on a picnic and was returning home in an open car late at night. The boy, leaning back and staring at the starry heavens for a time, suddenly shouted, "Hey God! Come out! I want to see you." The same challenge has come from the most mature philosophers, scientists, and poets. The privilege it implies should be cherished. But when we exercise this right, we should not be surprised or nonplused when the God we challenge (or the life, if you prefer) challenges us, asks us to come out of hiding and reveal ourselves, cross-examines us, and maybe convicts us at points. Life has a way of talking back; when it does, we must meet it with effort, integrity and devotion. If we do not, our vaunted freedom is an illusion, with a terminal point in history. If a free faith is to earn us any historic significance, responsibility for its communication as a way of life, and not merely as an idea, will not drag its feet.



TOWN AND GOWN TODAY

Student riots and religious ideals

by Ford Lewis

Dr. Ford Lewis last month began a new post as minister of the First Unitarian Society of Sacramento, California. A Unitarian minister since 1952, Dr. Lewis has also taught sociology and economics, served as a field examiner for the National Labor Relations Board, and received a Ph.D. in history from the University of California.

Emerson understated the case when he said the universe had a crack in it. Our world has many cracks and chasms. One of the more infrequently noted shows itself in the current rift between the academic community or communities of the world and the general population.

From the beginnings of higher education, tensions have existed between town and gown, particularly in small communities. Looking backward, we can see that these conflicts were not always justified on the merits of a given issue alone, but often arose out of misunderstanding and mutual suspicion. Students are very apt to look at life differently from the rest of the community, and from divergent views conflict often arises.

Consider a specific instance. During a commencement ceremony in a New York high school last spring, the president of the student body, winner of several awards for academic achievement and one of the top ten graduating seniors, was named winner of the annual citizenship award given by the Americanism committee of a veterans' organization. He refused to accept the award, stating that he could not respect the policies of the organization conferring it. Here was a live issue and not just a matter of misunderstanding. Seventeen-year-old Stephen Bayne understood with unaccustomed maturity the nature of the conflict and acted with commendable courage and propriety. Analyzing the situation quite accurately, he declined to let himself, a prominent and promising representative of American youth, be used to lend luster to the lowest common denominator of civic ideals and to make them respectable by that association. But in order to defend his own integrity and sense of fitness, he had to widen the gulf between himself and that segment of the community represented by the organization concerned.

Some time ago, I had the opportunity to ask Dr. David Riesman of Harvard University whether he thought that today's students, having so much provided for them by their world, were less interested in the world's problems than my pre-war generation, which had so little. He answered with a qualified "yes," and I agreed. Since our conversation, Stephen Bayne has taken his stand. Since then, Turkish students have led a successful revolution in Ankara and Istanbul, deposing an ineffectual and undemocratic government and replacing it with one that promises democratic reforms. Students in South Korea have taken direct and successful action against a reactionary regime accused of rigging elections and condoning widespread corruption. Students in widely scattered parts of the United States have engaged in peaceful, dignified, and sometimes successful sit-in demonstrations

to break down the color bar at lunch counters. Students in Japan have mobilized to protest the enactment of a treaty which seemed to them a threat to peace, and they have done it with scarcely any more violence or destruction of property than it once took to throw a cargo of British tea into Boston Harbor. Even in this brief retrospect, it is already evident that Professor Riesman and I were wrong about some, at least, of today's crop of students.

Admittedly, such conduct on the part of our academic communities is a matter about which men of good will may honestly disagree. Whatever our views, however, we should try to understand why students behave as they do, for they constitute a force which the world can ignore only at its dire peril. Today's students are not only tomorrow's leaders; they are today's leaders in many areas of public life. Given what someone has called the contemporary "revolution of rising expectations," their tribe and trend will continue to increase.

Let us examine for a moment the situation in Japan. The students who led the riots against the defense treaty, the Kishi government, and President Eisenhower's proposed visit were just beginning their education at the end of World War II. One newspaper editor, castigating them for the action, said, "They were supposed to have absorbed democracy from the day when they began to read and understand," implying that they should have remained passive and polite in spite of their disagreement with the policies of the Kishi government.

Perhaps so. Still, their action assuredly did not happen in a vacuum. One of the greatest risks we run is that of judging the rest of the world by our particular set of values and standards. Anything that does not measure up to our idea of what is right is likely to be dismissed by us as resulting from behind-the-scenes intrigue on the part of the Communists, or the congenital perversity of "foreigners," or both.

How many Americans who reacted against the Japanese students, hurt and angered by what seemed like gross ingratitude and wrongheadedness on their part, recalled that a bare hundred years ago Japanese culture still was on a level with the Arabian Nights? How many remembered that Japan has had exactly fifteen years of democratic evolution compared with more than six hundred years in our own political tradition? If they haven't been able to measure up to our ideal of a democratic way of life in all respects, let us not be too severely shocked. We haven't either.

The current generation of Japanese college students received their education under American occupation. The Japanese are a perceptive people; they learn western ways with astonishing speed. Furthermore, they are logical and practical, and they take learning seriously. They believe what they are taught, if it has the ring of truth. They believe, for example, the democratic truism that concerned citizens are the heart of democratic government, and that citizens ought to make their convictions known to their representatives. They believe that their constitution, which contains a clause prohibiting war (included at the insistence of General MacArthur), is a wisely written document, and they do not like to see their government enter into agreements which might compromise that provision. In short, they believe that democracy means democracy and that peace means peace, and that no amount of involved rationalization and sophistry can change these basic concepts so indispensable to modern man.

Actually, later events may make it appear that the rioting students were nearer the democratic process than we are willing to allow. Sometimes it is given only to the very young to see that the emperor has, not only no new clothes, but no clothes at all. Our times are plagued by a confused and contradictory dialogue, suggesting George Orwell's "double-think." For example, we stake our chances of maintaining peace on our capacity to wage total war. "Peace" and "power" have become almost interchangeable terms in the lexicon of diplomacy. Indeed, if we read "power" wherever the word "peace" appears in the pronouncements of the world's top diplomats, we shall come closer to the underlying meaning. One Pentagon official has followed this logic to its ultimate absurdity, by suggesting that our only hope for peace lies in waging a preventive war.

In one of the prayers of Jesus, the Galilean teacher gave utterance to some puzzling words. "I thank thee, Father," he said, "that thou hast hidden these things from the wise and understanding and revealed them to babes." Less youthful persons than Jesus have recognized that a fresh and unjaded gaze can disclose facets of reality not apparent to the sophisticated and blasé. Anyone who has lived through much of the twentieth century has seen enough violence and brutality to become familiar with our dehumanizing culture and accept it as normal. Youth may oversimplify its world, but at least it sees it fresh and whole. Such a view can be unsettling to members of the older generation, who have found their ruts and molds and are comfortable in them.

We do not often send up prayers of thanksgiving that the vision of a better world has been vouchsafed to the coming generation, but it happens just the same. We who resist the splendid vision when it appears very likely have had the most to do with bringing it about. We teach our youth to read, to think, and to explore. We teach them to trust their own judgments, to be self-reliant, and to launch out into life on their own. Then, having forgotten in the meantime the strong surge of strength that accompanies a sense of inner validation, we are frightened when we see young people practicing so well what we have taught them.

Youth's value to the world lies in just the character that is often most galling to the world: its condition of uncommitedness. Youth is not tied to any camp, not yet biased in any direction. It has not been cast into a warped and twisted conformity, and we have no way of controlling it except to appeal to its sense of logic, decency, and justice. Needless to say, some of our favorite

projects will not stand up and justify themselves on these grounds; thus conflict arises between our generation, which has made settlements and compromises, and the generation of students who have been exposed to our highest ideals and are not yet ready to settle for something baser.

Youth is characterized, not only by its indignation at injustice and all that is destructive of human values, but also by its perennial mood of hope. With logical consistency, it acts in terms of that lively hope. Youth's value (in this respect) arises from the paradoxical truth that history most demands the hopeful man at the very moment of hopelessness in human events. When hope no longer seems possible, when the air we breathe is littered with nuclear debris, and races and nations are in dire jeopardy of destroying each other, then hope ceases to be a luxury and becomes a necessity.

We who have received our spiritual nurture in the composite heritage of the Judeo-Christian tradition still manage to maintain a wistful vision of the peaceable kingdom of the future. Admittedly, we need some such controlling vision, some inspiring image in which we can believe and for which we can work. Without it, we are paralyzed and doomed. But we are threatened, perhaps even more, by a return to a theology which has God working out his purposes through the majestic, inexorable machinery of predestination.

It is dangerous in the extreme to suppose that God engineers human destiny apart from our own fidelity to the good and the true. It is folly compounded to think that human brotherhood is possible short of our achieving it ourselves. Thank God for the youth of today who know this with an innate and sober certainty. Thank God for their vigorous dissent from our accepted barbarity. Thank God for their honest anger. In their innocence and ardor lie our salvation, for they remain to us continual reminders of the best in ourselves, which we have — I am afraid — forgotten long since. As for them, they have nothing to lose but a world which is not yet theirs (and which may never become theirs if the outcome is left in our hands) and nothing to gain, of course, but their own souls.

When it seems as if the students of the world are setting society on its head, we may gain some perspective by recalling an era when zeal was not so uncommon as it seems to be now. It was said of some of the early apostles that they had "turned the world upside down." Unknowingly, the alarmed defenders of things as they were some 1800 years ago coined a phrase the world has not forgotten. May we never forget it, and may we never forget the social value of the process. May we never, by our disregard or opposition, immobilize the one group best qualified to perform that function, the youth and students of the world.

TEACHER ADVENTURERS

USC helps Cambodia build for the future

by Charles R. Joy

Dr. Charles R. Joy, former director of the Unitarian Service Committee, has also been associated with the Save the Children Federation and CARE, Inc. He has translated many of Albert Schweitzer's writings and edited a number of them for Beacon Press.

Long before Hong Kong was heard of, a little peninsula projecting from the mainland of China at the mouth of the Canton River had been settled by the Portuguese, whose daring navigators sailed their fragile barks to the far corners of the globe. These *sailor adventurers* called the new settlement Macau, and it is today part of the independent Kingdom of Cambodia.

The sailor adventurers were followed by *merchant adventurers.* In the Buddhist temple of Kun Yam Tong in Macau, representatives of the United States and China met to sign the first Sino-American trade treaty. The merchant adventurers were not thinking of strange coasts to skirt, of unknown rivers to trace, of stormy capes to round. The glint of gold was in their eyes; they sought jade and other jewels; they wanted spices for their food and silks for their women. But their trade tied the world closer together.

There are other adventurers in the Orient today — *teacher adventurers.* They too want a new world, a world of peace, good will, and understanding. They are not trying to discover this world, for they know it does not exist. Instead, they are trying to build it, laying its spiritual foundations in love, trust, patience, comradeship, and knowledge.

I have been living for a time with six of them, American teacher adventurers working in the heart of Cambodia. They have been sent by the Unitarian Service Committee, Inc., under contract with the government of Cambodia, to serve as advisers in a project of the Educational Division of the United States Operations Mission (USOM). Although this may sound formidable, the project is a warm, living experiment in human relations. From Boston, where the Unitarian Service Committee, a non-sectarian social service agency, has its inter-

national headquarters; from Washington, D.C., where the USOM gets its directives; from Phnom Penh, the capital of Cambodia, where the country's Ministry of Education has its offices, flow commingling streams of life-giving blood into the village of Kompong Kantuot. There, the co-operating groups have started a new kind of normal school for desperately needed rural teachers.

There is probably no other normal school in the world quite like this one. It is not located in any center of population but springs out of the rice paddies on an open plain eighteen miles south of Phnom Penh — in exactly the kind of rural situation to which the new teachers eventually will go. Many of the school's buildings already have been erected, but near them other paddies are being filled to prepare for further construction.

It is exciting to see such a school take shape. Every day while I was there, from all the villages in the neighborhood, tiny *charrettes* rolled in with loads of dirt, each drawn by two diminutive *boeufs*. There were two hundred such carts, and they dumped their earth into swampy land where only a short time before the natives had been harvesting rice. The small oxen seemed to be tough little creatures, and as soon as they had dumped their loads they raced off to get others. In this way, the Cambodian natives were helping to build the new school and seemed to be proud of their part in the project.

Eventually there will be eight hundred boarding students and two hundred externes, but since the school is only in its third year, the number is not yet complete. The students, an equal number of boys and girls, are drawn from all fourteen provinces of Cambodia. Many of them never have slept in a bed before, but most of them arrive with the idea that an education will free them forever from any kind of physical labor and lead them directly to comfortable white-collar jobs. Immediately, however, they discover that toil is honorable at the school. Each of them must do his share of the physical work, not merely washing his own clothes, but washing the floors, working in the garden, even cleaning the latrines. All the girls are studying agriculture; all the boys are studying home economics. Despite this upsetting of the ideas with which they arrived, the students are entering this new world with enthusiasm.

One Sunday morning I found them all out on the campus, breaking up hard lumps of earth in the recently filled-in land to prepare it for the planting of grass. They were squatting on the earth and pounding away with hammers, hatchets, spades, sticks of wood, anything they could lay their hands on. One group of boys marched along like a file of soldiers, pounding the earth as they went, led by a captain who waved a long stick with a white paper flag fastened to the end of it. In another place, boys and girls were sitting in a circle whacking the earth in unison, while they sang the old French song, "Auprès de ma blonde qu'il fait beau, fait beau dormir; auprès de ma blonde qu'il fait beau dormir!" Among the black-haired girls there wasn't a blonde head to be seen, but they all sang lustily none the less. Meantime the hard lumps of earth were being pulverized.

Like the villagers, the students too were helping to build. They were building a new world for themselves, for the children of Cambodia, for their country.

Youthful nations are filled with pride. The spirit of nationalism grows rapidly, nurtured by a new love of freedom. In Kompong Kantuot, this too was evident, when each morning at 7:20 and each afternoon at 5:30 the school assembled to salute the colors. The standard itself is the symbol of the people's pride. Two narrow blue stripes run horizontally across the top and the bottom. Between, on a red field, are pictured the towers of the famous temple at Angkor Wat, the relic of a magnificent past and perhaps the most splendid architectural monument in the world today. The Kingdom of Khmer was once a great nation; the people believe it will be great again, if they work to make it so. While the red of the school flag had faded in the hot tropical sun to a dirty pink, nevertheless there was a new love of country, a new pride of place glowing in the eyes of the young people as they reverently sang together their national anthem.

The school opened December 2, 1957, after long months of preparation. The first class will be graduated in April, 1961. Last year more than five thousand young people applied for the two hundred open places. Each applicant was carefully screened, and each promised to devote at least ten years of his life to rural teaching (in any place selected by the government) in return for his free education. The two hundred selected from the five thousand form a choice and brilliant band of young educational pioneers. In the little settlements to which they will go, they will have places of importance and prestige. They will be more than school teachers: they will be community leaders; they will be equipped to suggest better methods of agriculture, sanitation, and domestic economy.

For half the eager youngsters of the world, there are no schools. This once was true of Cambodia. The old education was largely academic, theoretical, and highly

selective — directed toward few of the country's people. Its purpose was to make Cambodia a loyal part of the French Community. When the new nation was formed, there had to be a new orientation emphasizing the Cambodian language, with Cambodian textbooks in the schools and teachers trained by Cambodians. Education had to be primarily and realistically concerned with the creation of a better country.

Cambodia is overwhelmingly rural, with rice the one dominant crop. In the old days, the people in the villages had little or no training except what the Buddhist bonzes provided for boys in their pagoda schools. When the country became independent in 1953, there was an immediate awakening to the importance of education. It was felt that the safety of a small nation lay in an educated citizenry and that schools must be established everywhere. Today Cambodia has percentage-wise the largest educational budget of any country in the world. The people have responded so eagerly that they have begun to build their own schools. For many of them there are no regular teachers, but the children assemble in the buildings and wait patiently for someone to give them a bit of instruction. The rows of children sitting on the floor, waiting, make at once an appealing and a pathetic sight.

Formerly the country had only one normal school, which produced about sixty teachers a year. For the rural districts alone, three thousand teachers a year were needed. As an emergency measure, teachers were sent out after only a month of intensive training. But Cambodia was not satisfied with emergency teachers. The people wanted teachers of high professional attainment, especially trained to enrich the life of the country from the vantage point of the rural primary school. The Ministry of Education studied the problem carefully and then appealed to the USOM for help. After many conferences a tripartite agreement was reached, by which the United States through USOM was to provide $1,250,000 for a new kind of normal school and the Unitarian Service Committee was to send a competent team of educational advisers to serve as consultants.

Buildings began to rise; furnishings and utilities were installed; classrooms, workshops, and dormitories took shape. Even more important, the objectives of the school and the study program were discussed and formulated. The students were to have the most varied training — at one and the same time cultural, practical, and professional. The institution was to offer no cloistered and bookish learning. It was to develop enlightened personalities, filled with the spirit of dedication, imbued with the joy of living, deeply conscious of the privilege of service.

The teacher adventurers from the United States were not to do classroom work except for a limited amount of English instruction. Neither were they to be school administrators. They were merely to be friendly advisers, and in this they found their greatest strength. The Cambodian educators were very pleased to be treated with respect as honored colleagues. Despite the many difficulties that arise in any pioneer enterprise, there has been no personal friction, no problem of co-operation. This happy fellowship of the Cambodian government, USOM, and the Unitarian Service Committee is bearing rich fruit for the future to harvest.

HOPE RIDES IN THE HILLS

A look from the present at Hosea Ballou

by Rea D. Gleason

Rea D. Gleason, a member of the Unitarian Church of Rockville, Maryland, became interested in Hosea Ballou when she came across some old biographies of him in a New Hampshire public library. This article is a result of research stimulated by Mrs. Gleason's chance discovery and by her feeling of kinship with Ballou, because of his "great love of that Vermont-New Hampshire countryside" that she knew as a child.

Now that Unitarians and Universalists have found a genuine basis for union, it may be rewarding to look back at the Universalist, Hosea Ballou, who made one of the earliest statements of unitarian doctrine published in America.

Hosea Ballou's inborn attitude of mind has not gone out of date; it remains characteristic in the Unitarian-Universalist world. "He was always open to conviction, to reason, and to evidence, but could never embrace blindly any proposition whatever," says Maturin Ballou, his son and biographer. Ballou had the keenness and independence of mind to discern as a very young man that the doctrines of the trinity and natural depravity "were neither the doctrines of scripture nor of reason." As early as 1795 he was preaching "only God, and one mediator between God and man, the man Christ Jesus."

Today we would not agree with Hosea Ballou that "the choice is between the gospel and no religion at all." But like the modern religious liberal, he was not afraid to speak for unpopular views, religious or political. During his pastorate at Portsmouth, New Hampshire, while New England was suffering economically from the Embargo

Act and the War of 1812, he supported government policy from his pulpit. In Boston, during an 1820 convention to revise the constitution of Massachusetts, he fought for the separation of church and state, against legislating any man into belonging to a church: ". . . it does not follow, of course, that because a thing is right, good, or necessary for the benefit of society, that it must therefore be used by law."

One of the social goals he believed in, an end of capital punishment, is yet unattained. In a poem against execution he wrote the unanswered question:

"When will it well be understood
That evil is o'ercome with good?"

There is an enduring glow to Ballou's kindness, his humor, his love of the natural world. Reading early biographies, one feels that he saw the world in sunlight. His own words reflect this feeling: "As the natural sun is the light, glory, and beauty of the natural world, so Christ is the light, glory, and beauty of the moral world." His childhood home was "where first I saw the golden sun, and felt his cheering ray."

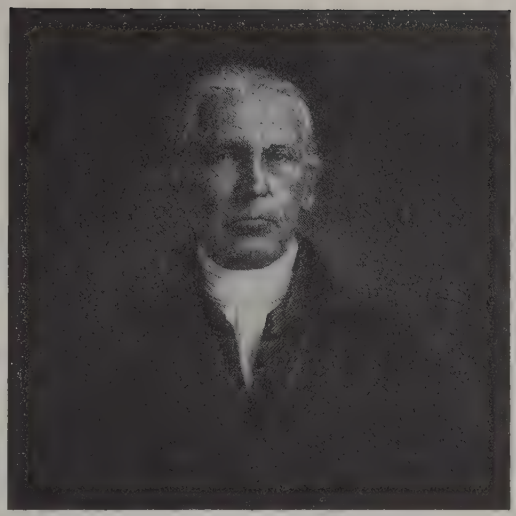
He was born in Richmond, New Hampshire in 1771. The narrow road of Ballou Dell winds through brook-cool and ferny hemlock woods, where now the trees only occasionally yield to open meadow and views of farther hills. In a field that makes a sloping oval of brightness in the woods, opposite the gates to the state trout hatchery, stands a small granite shaft marking the site of his birthplace.

Hosea Ballou was the eleventh and last child, born when his mother, Lydia Harris Ballou, of Quaker descent, was forty years old, and his father, Maturin, of Huguenot descent, forty-seven. The elder Ballou was a spinning wheel maker, Baptist minister, and farmer, who had brought his family to New Hampshire by wagon from Rhode Island in 1768. Lydia died when Hosea was two years old, leaving him to be comforted by the "kind words" of his brothers and "the affection" of his sisters.

Life was not easy in the near-wilderness; sometimes in winter chores were done barefoot. And his father, though not without humor, half feared to sing or smile, and taught the strictest Calvinist theology. Yet Ballou was able to write:

"There is no spot in Richmond where
Fond memory loves to dwell,
As on the glebe outspreading there,
The home-place at the Dell.
There are no birds which sing so sweet
As those upon the spray,
Where from the brow of Grassy Hill
Comes forth the morning ray."

Returning to the spot in his old age, he remembered a large gray boulder where he had sat when a very little child, eating wild strawberries and pressing out the juice in the crevices of the rock. He remembered, too, the joy he felt in his father's smile, when he was praised for work well done and told he was a "good and faithful boy."



Apparently Ballou so responded with happiness to the natural beauty of his home that a delight in all creation, instead of a sense of sin, formed his beliefs almost without his being aware of it. What he felt is suggested in words written later:

"In youth, while the heart is tender and the sensibility quick and lively, what an exquisite delight the mind is capable of enjoying, by penetrating through visible objects and the beauty of temporal things, to the contemplation of the wisdom, power, and goodness, which are manifest through the medium of these outward forms."

The post-Darwin mind may not see benevolent purpose and design in all things as Hosea could, but it still can be stirred by the mysticism of his belief in a God who was good, who could do only good.

At a time of revival in the township, when he was about nineteen, his inner convictions came fully into consciousness. He accepted baptism but soon realized that he had not escaped a conflict within himself. "I was much troubled in my mind because I thought I did not stand in such fear of the divine wrath as I ought to do, or as others had done before they found acceptance with God."

One spring evening, returning from a meeting, he relates, "being alone, I stopped under a large tree, and falling on my knees prayed as well as I could for the favor I sought." Kneeling there, "I found it utterly impossible to bring my feelings to consent to the doctrine of eternal reprobation . . ."

The conflict resulted in his excommunication from the family church and separation from the beloved valley of his youth. Then he adopted the modified Calvinism of early Universalism, which he would soon outgrow, and became an itinerant preacher. The Rev. Elhanan Winchester, who gave Ballou an impromptu ordination in 1794, preached this early Universalism, supposing "that the wicked, in the world to come would suffer, for ages and ages, in literal fire and brimstone," although he held

that the "atonement of Christ was effective for the whole human race."

In maturity, Ballou came to the conclusion, much disputed within Universalism itself, "that beyond this mortal existence the Bible teaches no other sentient state than that which is called by the blessed name of life and immortality." He never left behind the hope of immortality as essential to religious faith, as a religious liberal may sometimes do today. But again this faith and hope reflected his conviction of the goodness of God.

After Ballou left home, he spent some time with his brother David, thirteen years his elder, who by 1791 was preaching Universalism in Brattleboro, Vermont, and Connecticut River towns nearby. One Universalist patriarch of the region remembered Hosea at David's meetings, as a "tall, slim young man, with an aspect, however, which indicated profound thought, and a deep solemnity of feeling." In his appearance was "a certain something which arrested and fixed the attention of the beholder with the conviction that no ordinary individual was before him."

During this early period, he had all the formal schooling he was ever to have, one term at an academy in Chesterfield, New Hampshire. Tuition was twenty-five cents a week. A view that Ballou must have loved still can be seen from the high plateau at the now quiet "Center" over the mountain tops of Vermont, receding fold on fold, green waves of land to hazy blue peaks.

Most of his fellow students came from distant places and went on to Dartmouth for doctorates in divinity, law, or political science. He acquired only a teaching certificate, his first means of livelihood other than farm labor. In later life, he was sensitive to his lack of a college education, and some of his opponents were not above sneering at it. Even a Boston Latin School student, devoted to Ballou and destined for the Universalist ministry, remembered, "In the first sermon I heard Father Ballou preach he uttered this extraordinary sentence: 'Brethering, I perceed to dev-il-ope and illusterate the follerin' p'ints!' " Yet some of Ballou's encounters with learned Calvinists led him to write, "How utterly abortive is a liberal education, with the addition of a theological school, in freeing the human mind from religious errors."

His first settled parish was at Hardwick, Massachusetts. There, at the age of twenty-five, he brought his bride, Ruth Washburn of Williamsburg, Massachusetts, daughter of a Universalist family and eight years younger than himself.

Ballou's second parish was in Barnard, Vermont, where he was given a second and formal ordination, September 27, 1803. The hills of Barnard cup Silver Lake, woods and gardens sloping to its shores. It is a spot that still refreshes the inspiration of artists. Here, in 1804, Ballou wrote his first published book, *Notes on the Parables of the New Testament.* It contains his quaint and definite rejection of original sin: "The opinion of our doctors, that the very nature of man is so depraved that there is nothing morally good in it, and that it is totally averse to the nature of God, is doubtless erroneous." In his interpretation, human nature itself is the pearl of great price in the parable, and "When God made man, he pronounced him very good. Now if man was *very good,* could he be made good for nothing as easily as is generally represented?"

By 1805 Ballou was at work on the *Treatise on Atonement,* in which his thesis followed his conviction of the goodness of God: "There is no need . . . of offering a sacrifice to the eternal Father of our spirits to cause him to love and to have mercy on his offspring." It was in this book that he made his early unitarian statement: "The Oneness of the Father and Son is their union and agreement in the great work which he has undertaken" of bringing man to God.

Meanwhile, he was riding up and down the mountains and across the Connecticut River, fighting the old battle against "election" and carrying the still controversial message of "impartial grace."

From the orthodox camp came the cry, "Everyone should live in fear of being lost."

"Yes, they would be scared to death if they were not afraid!" said Ballou, and "the fear of damnation is no evidence of holiness of heart."

Though his reasons for abolishing hell might not be the first to occur to a modern mind, Hosea Ballou was ready to abolish it long before such Unitarians as William Ellery Channing and James Kendall. Channing thought Hosea "buried moral evil in the grave," and Kendall inquired, "How many iniquities are practised, and how many crimes committed, which elude the vigilance of human justice and escape the vengeance of human laws!" But to Ballou vengeance in itself was worthless; God was not a God of vengeance. His thinking was similar to the modern concept of a sinner as a sick soul, who suffers in this condition, and to the definition of sin as unsound behavior, which brings its own unpleasant consequences in this world rather than the next. For Hosea Ballou, moral law was contained in the law of love. Our generation comprehends better than his the consequences of "unlove" in the world.

His contemporaries, whatever their denomination, feared a failure of justice without hell. Yet, ironically, it was precisely injustice that Ballou fought. He saw it embodied in the orthodox Calvinist theology known as predestination, or Doctrine of Election and Reprobation. Isaac Robinson, an orthodox minister who carried on a pamphlet debate with Ballou, summed up the doctrine neatly when he said, "God from all eternity designed that certain of his children should never taste the Sweets of his nature."

"My blood feels as if it is freezing," Ballou exclaimed in response. His battle against the predestination of certain individuals for hell was the battle of a profoundly kind man.

The emotional climate of Calvinism comes freshly alive in the letters of Lemuel Haynes. The Rev. Haynes

was a representative of orthodoxy in deist territory and, remarkably, the Negro minister to a white congregation. He was "everywhere respected for his works sake, and highly honored by his brethren in the ministry." (His biographer noted his "celebrity, as the successful antagonist of Ballou.") In 1797, Haynes wrote to a fellow minister, telling him he had publicly expressed the opinion that "by opposing God's taking away our children in death, we may actually oppose their eternal salvation and encourage their going to hell." Actually, Lemuel Haynes was not an unkindly man in his daily life, but he and his orthodox colleagues could visualize hell for children, while Hosea Ballou could not.

Ballou's ministry remained as much based on the Bible as that of his orthodox opponents. The reading of a deist book, probably during the time of his early preaching, had led him "to see that it was utterly impossible to maintain Christianity as it had been generally believed in the church." But, unlike the deists, he still saw a revelation in the Bible; he built his message on its tenderest pages. He saw the fire of the parables as the love of God itself, rather than the furnace of hell. New meanings for old texts welled into his mind like ideas of poetry as he rode the New England countryside, its beauty sustaining his larger vision of creation.

Of the Connecticut River valley, he said, "What a mild and holy religion is breathed by nature in such a scene as this; it teaches no terror, no gloom, it rouses no fierce passions of the heart, it is calm, it is forgiving." Lemuel Haynes would not have omitted from the Connecticut's record its hours of raging flood, but putting destructive and vindictive wrath into the very nature of God hardly seemed to solve the problem of evil for Hosea Ballou.

While serving churches in Portsmouth, New Hampshire, and Salem, Massachusetts, from 1809 to 1816, Ballou carried on a never ending pamphlet debate in defense of Universalism as it was attacked by orthodox clergymen from all corners of New England. That the battle against predestination was nearly won was indicated in 1833, when Horace Bushnell took up Ballou's theme of divine love rather than wrath from his orthodox pulpit in Hartford. Great orthodox voices of the later nineteenth century were to get the credit for the victory, and the part of Hosea Ballou, the pioneer heretic, was obscured. For modern Unitarians and Universalists, however, embattled on so many fronts against segregation and all the vestiges of superstition still active in human society, Ballou's success is an encouraging reminder that the long battle finally can be won.

In his time, Ballou's religious views were ridiculed as "Death-and-glory" and more crudely as "Salvation-by-mud," but when he finally began to preach in Boston, in 1817 at the age of forty-seven, he preached three times a Sunday to a church so full that people stood in doorways and sat on window sills. A young printer began to take down his sermons for publication. Crowds turned out to hear him in New York, where he was offered a pulpit, but he chose to remain in Boston. He died there in 1852 at the age of eighty-two.

The pessimism of Calvinism, though not its theology, might almost seem closer to today's mood than the serene optimism of Hosea Ballou's Universalism. Could he have sustained it now with our heavy knowledge of injustice, atrocity, suffering in the world, which, no matter how we combat it, will claim hundreds of innocent, unrescued victims? One can be certain that, had he lived now with all the black knowledge of real horror of a Camus, he, like Camus, would be sustained by the beauty of the land he knew. Despair would not blot out all that remains lovely in existence. With his sturdy, fighting nature, he would have continued to battle evil to whatever degree possible. Even if complete victory never could be envisioned, he would take strength from joy in what is good and beautiful, to fight what is not. Like the deists, his God was "the God of nature," in whom he had an unalterable faith. Perhaps today some of us would call it faith in life.

Look Deep into Their Eyes

Look deep into their eyes, sift there
For silent meanings dumb
To ears attuned to broken air.

Look deep into their eyes, declare
A telepathic gleam
That you, too, understand despair.

Look deep into their eyes, recall
To them a common blood:
Someday the gift of tongues may fall
Upon us all.

W. ARTHUR BOGGS

Editorials

Opinions expressed are those of individual editorial writers

Report from the 'front line'

I should like to report from the front lines, where ministers committed to ethical values have been and are trying to awaken in constituents an awareness of the implications of their religious faith.

Clergymen generally find that the religiously oriented American, once he has accepted as his faith, let us say, the proposition that "every human personality is of supreme worth," discovers (1) that his brother Americans who are not ethically disposed are either unaware of or callous toward the fact that two-thirds of the human race are ill-fed, poorly clothed and illiterate and (2) that his government, responsible to the majority, reflects a disinterest or selfish interest in the most serious problem of our time: the human condition of the family of man.

The minister, desperately at work on the front, finds himself consistently in disagreement with and critical of his government. His government, an agent of self-serving people, is not an ethically motivated agency meeting the needs of people. The position of the clergyman-critic is precarious. Reactionaries, who often occupy the seats of power, are forever at work undermining and weakening the position of the critic. In the Protestant tradition, particularly, the role of the minister, since it is so precarious, leaves the churches generally in a state of flatulence.

During the 1940's and 1950's, ministers "at the front" were especially vulnerable because the government of the United States took a foreign policy posture almost wholly inimical to positions officially espoused by the churches in resolutions and social action statements. Outspoken clergymen who could not be intimidated by the monarchs of power, and who continued to espouse the ethical position as they saw it, were successfully undermined in many instances by un-American activities committees. Flimsy evidence was circulated alleging that clergymen were part of a "Hate America" campaign. The move eroded the effectiveness of the clergyman's leadership position.

The spectre of communism was raised. First, the people were conditioned to hate it, and then parallels were drawn between it and the religiously oriented and ethically committed churchmen.

The political strategy of rightists was enormously effective during this period. They won in this Game of One-Upmanship. At every turn, the teacher-preacher was the loser.

During the last few years, lines along the front have re-formed. Ministers have been able at least to encourage dialogue and discussion without fear of the "brush" being wielded too freely.

Now, however, Ralph Lord Roy's book, *Communism and the Churches,* has appeared. [Review on page 18]. It is full of innuendo. It identifies as Communists or Communist dupes those who have been critical of the containment policy, the Truman Plan, the encirclement of the Soviet Union, the Korean War, our official position on China, and our disarmament plans. In the fashion of McCarthy, Mr. Roy puts on the defensive once again men who, because they have been critics, have been hounded during the McCarthy era. The author, when asked pointedly if any of them are or ever have been Communists, says, "No, I think not."

Mr. Roy, like fear-ridden conservatives, does not discuss the validity of ideas as they are stated. He adopts the McCarthy tactic of giving a litmus test. He does not ask, "Is it true that the United States has been interested in encircling Russia?" He declares that those who have said we were, and that we should not, were perhaps, probably, necessarily (?) Communists or Communist dupes. Is it not a fact frankly admitted by the State Department and Pentagon that the United States government has been interested in encircling Russia? Is this not of profound concern to churchmen? And should not the policy be examined by clergy and laymen in the church?

Does Mr. Roy explain the facts concerning the Korean War and the reasons for United Nations intervention? Having given us the "true" picture (not yet available to historians), he says that in view of the facts, Americans must have been Communist dupes who had some doubts about the precipitate decisions of the United States government and the power plays enacted by our government in the United Nations.

Some liberals, having no paper pipeline to Moscow, but trying rationally and independently to examine the action of our government in putting the Seventh Fleet in the Taiwan Straits without United Nations sanction and calling for armed intervention before a United Nations team could report, were at least dubious about our government's choices and decisions.

Mr. Roy is apparently very certain about Korea and flings his brush, or the tar on it, with equanimity.

Mr. Roy makes the battle difficult once again for the already vulnerable clergyman on the front line. He wraps himself in a liberal flag, saying "Clergymen are having difficulty because of Communists in their midst, not because of me. I am helping them." But clergymen from the front know better, knowing no Communists among them. They know that Ralph Lord Roy has joined, or become the unwitting dupe of, the McCarthyites of the 1960's.

THEODORE A. WEBB

Open Forum *(Continued)*

It is possible that Mr. Fritchman represented the local Los Angeles Chapter of the UFSJ, but the report seemed to imply that he was a delegate of the national organization — MRS. A. POWELL DAVIES, PRESIDENT OF THE UNITARIAN FELLOWSHIP FOR SOCIAL JUSTICE, *Washington, D.C.*

EDITOR'S NOTE: Mr. Fritchman represented the Los Angeles Chapter of the UFSJ, as his own reports clearly stated. The Register *extends its regrets to Mr. Fritchman for any misunderstanding resulting from its report.*

PROTESTANTISM ALLOWS MORE FREEDOM THAN AUTHORITY OF CATHOLIC CHURCH

To the Register: I read and was deeply disturbed by the article "Protestant or Catholic?" by Mr. Edwin A. Lane in the October issue of *The Unitarian Register.* That a Unitarian leader should declare publicly that Catholicism is superior to Protestantism and to imply that it can, presumably, create a better culture is strange, to say the least; that the house organ of the Unitarian Church should publish this article with apparent approbation and without comment just before a national election in which the Catholic issue, though outlawed in public, was actually paramount, is somewhat disconcerting . . .

In a few words, I cannot here attempt to analyze the fallacies of Mr. Lane's thesis: but when he declares that Luther introduced into religion the doctrine of human depravity, original sin, absolute predestination, elementary Christian history and doctrine; and when he credits the Catholic Church with holding what constitutes the tenets of Pelagianism, I invite him to peruse the controversial works of St. Augustine on this subject; for the position laid down by the Bishop of Hippo during this ideological battle was incorporated into Catholic doctrine, is repeated in Thomas Aquinas, and constitutes the base of official Catholic doctrine to this day. It is expressed a thousand times in articles which appear in *The Catholic Encyclopedia.*

If Mr. Lane thinks that Roman Catholic culture is superior to Protestant, I invite him to spend some time in Portugal, Spain, Italy, etc.; and then an equal period in Switzerland and the Scandinavias. Then let him return to these United States, and may he be ever after appreciative of what is possible in a country founded on principles which made it free from the domination of the Roman Catholic hierarchy. — MARTIN A. LARSON, *Phoenix, Ariz.*

To the Register: Re: ["Protestant or Catholic?"] by Protestant (?) Lane: I am amazed that anyone would be so rigid in his definition of Protestantism and so generous with Catholicism. . . .

Writer Lane surely cannot be serious when he wrote that the Bible "except for translations, stands unchanged." The Bible is a different book to each denomination, to each generation, to each point of view and so long as people ask seriously "What is the Bible?" it remains a living book.

It seems to me that this article is typical of the prejudicial thinking of many Unitarians (and I am not without sin) today. Author Lane picks two aspects of a totalitarian and monolithic structure, which one cannot do with regard to a *catholic* faith, and places them over against "Protestant Christianity," a unity which simply doesn't exist!

I am happy, however, that Mr. Lane does not have to make this choice: he can remain a Unitarian! — PAUL N. CARNES, *Buffalo, N.Y.*

To the Register: Since when is it sensible to base one's religious preferences on the historical principles of a sect? If Edwin A. Lane were to become a Catholic today he would be forced to subscribe to the principles of church control of education, church censorship, abstinence from birth control, and submission to the will of his bishop in any practice which said bishop chose to declare sinful.

On the other hand, according to my observation of my Protestant friends, present-day Lutherans strive to sin as little as possible, Presbyterians are as honest as though there was no predestination to excuse dishonesty, and thirsty Methodists drink distilled products whenever they feel the need of relaxation.

It is not what people or what churches say or what their creed is that counts. What they do matters very much.

Having a built-in means of change does not alter the fact that the Catholic religion tends to stunt the mind and warp the personality much more than does the religion of most Protestants.

The Bible is a safer source of authority than is a church organization. The Bible means what my experience says it means. A powerful church means what it says. — LELAND A. FRANK, *Erie, Pa.*

To the Register: After reading "Protestant or Catholic?" I concluded that as far as Protestantism is concerned, Mr. Lane has set up a straw man which he proceeds to pummel well. Since I am not as familiar with Catholic doctrine, I must assume that what he says in that area is true.

I was brought up in a traditional New England church which cherishes its orthodoxy. At one time I represented this church on the local council of churches. . . . I am quite sure that none of these orthodox churches consider the Bible an infallible source of authority. . . .

The actual source of authority is the unique personality of Christ. This seemed to me to be a matter of tradition and theological construction. . . . My rebellion against this source of authority is what made me a Unitarian.

As for the doctrine of man, it is quite true that orthodox theology depends on the depraved nature of human beings, for otherwise there would be no need of a savior. However, I was never aware that it was felt that man was totally corrupted. My opinion was that man's efforts would be met by God's help. I cannot see why the

Catholic teaching on man's fall, as Mr. Lane explains it, would not be acceptable.

I always have felt that Protestantism has come a long way from the early reformers. The social interests of the churches bear evidence that Luther's doctrine of justification by faith alone has been pretty well left behind. . . .

It seems most certain to me that reason is cherished by the influential Protestant churches. There is no reason why the quotation from Luther which Mr. Lane makes would not be rejected as soundly as Mr. Lane himself would reject it. In most of our old New England churches the people take pride in their ministers' well reasoned discourses.

What Unitarians cannot accept in the orthodox Protestant churches is their Christology. From my knowledge of these churches, what Mr. Lane has to say about Protestantism applies only to fundamentalism which is as far on one side of the main stream of Protestantism as liberalism is on the other. — RICHARD N. PLATT, *Milford, Conn.*

READERS SUPPORT MERCY FOR EICHMANN BUT QUESTION AUTHOR'S REASONING

To the Register: I admire Rev. Killinger's dramatic application of the concept of Christian love to the Eichmann problem [October *Register*]. Moreover, I share, with many of my colleagues, his opposition to the death penalty in general and, in this instance, in particular. . . .

I furthermore agree that Israeli secret agents who ferreted out Eichmann were motivated by more than a desire to see justice done. Vengeance certainly played a role in their dedication to this cause. They were human.

Yet I would, first of all, deny that it was done in any sense of "self righteousness," as Rev. Killinger maintains. . . . Many former Nazis now vent their anti-Jewish venom through the good offices of the United Arab Republic and through South American fascist organizations. Must one be "self righteous" in order to bring them to justice?

Second, I take exception to Rev. Killinger's statement that, "in the ethical sense," he "can see little difference between the Jew-pursuing Nazi and the Nazi-pursuing Jew." Prima facie, I find it abhorrent to equate the extermination of fundamentally innocent people with the arrest and indictment of a man whom Rev. Killinger himself acknowledges is responsible for the "planned slaughter of millions." Rev. Killinger . . . assumes that *ethics* are equivalent to humility, love, or passion. The writer nowhere indicates an understanding that justice, too, is part of our ethical code. The Israeli agents may not have exuded compassion; yet they did represent the arm of justice. The Nazis can be termed neither compassionate nor just. To this extent, at least, the Israeli agents surpass the Nazis *in the ethical sense.* Was love a sufficient ethic in 1941?

Third, Rev. Killinger points out that the Eichmann case is another manifestation of "the ancient god of just retribution" winning "the upper hand." But Rev. Killinger has confused the apprehension of a criminal with his sentencing. Had the Israeli courts decided upon and executed a judgment of capital punishment, I would have had to agree that the *courts* had awarded retribution too high a position in its scale of values. But the court is not yet in session; only apprehension and an indictment have taken place. Mercy and forgiveness now can play a role. Indeed, rehabilitation might well be the most admirable goal — medical treatment for Eichmann's psychological disorders, if any, and a program of training for a worthwhile life, if possible. But without apprehension, which Rev. Killinger so deplores, rehabilitation from guilt and phobias is unthinkable. It would have been absurd to speak of such values in connection with a free Eichmann. It was only because of the workings of justice (albeit a justice partly motivated by vengeance) that we can consider offering Eichmann love or mercy. To have invited him to accept our mercy while still undetected was to invite a laugh in the face. . . .

Fourth, one must question the implication which is present throughout Rev. Killinger's article, namely, that love is the only answer to the world's problems. I am not prepared, on the basis of Rev. Killinger's faulty argumentation, to abandon a belief in a code of justice, which sometimes rises, when combined with foresight, into sublime rehabilitation. An old Hebraic Midrash teaches that absolute mercy and absolute justice are individually insufficient instruments for the attainment of a finer society. Rev. Killinger suggests that absolute love constitutes our only answer. He rightly points up the shortcomings of absolute justice. He fails to realize the potential strength residing in a proper and measured display of both justice and mercy. — RABBI CHARLES A. KROLOFF, *Boston, Mass.*

To the Register: We need more of this emphasis: "that we must understand the . . . evil we inflict when we . . . persecute others for what they believe, or what they are."

We need more expression given to the thought that: "each man contributes . . . to the ethical tone" of a society. . . .

We can understand the hatred the Jew feels. Yet, even as we cannot let any child hug his hate, so we cannot let any child, or Jew-group, "hug" their resentment.

Neither can any child, or any Jew-group, expect that it . . . can become also freer from free criticism because the child, or the Jew-group, has suffered a *history* of unjust and evil persecution.

Because I feel there will be an avalanche of anger expressed, or because, perhaps, there may be one reply with a particularly negative tone, I like to send a positive reaction evoked by the concern that is expressed in the article of Rev. Killinger. — ELIN HELFENBERGER, *Grafton, N.D.*

To the Register: As a Jew and a great friend of Unitarianism, I would like to make some observations on Rev. Paul E. Killinger's article, "Mercy for Mass Murder" [October *Register*].

Open Forum *(Continued)*

I am absolutely against capital punishment for the same reasons as Mr. Killinger. Revenge is negative and killing in return puts us on the same level as the killer. But I object to Mr. Killinger calling Eichmann a human being "much like you and me."

To me one of the pinnacles of humaneness is independent, free thought and to know right from wrong. Eichmann, who killed millions "because his Fuehrer commanded it" and who watched the death of thousands of women and children through the windows of the gas chambers, seems to me without sense of guilt, without conscience, and without the most basic features of human, ethical behavior. I have greater trust than that in the fundamental decency of mankind . . .

And what about those Israeli secret agents? . . . Naturally they did not seek Eichmann to extract a confession. His deeds were so self-evident that it was unnecessary to do so and I doubt very much if "to attempt his conversion to an ethical way of life" at this stage could be seriously attempted. The Israelis simply wanted to see justice done for the most unspeakable crimes ever committed in the book of humanity. If we question their motive, we must question our whole idea of justice and its approach. . . .

Like many of us who suffered personally from Nazi terror and who have lost their nearest and dearest in this horror, I have thought quite a lot about the solution of the Eichmann case. I am against capital punishment, even concerning Eichmann. Let him stay alive and let him work, preferably in the Negev, the desert which the Israelis are cultivating now. Let him give his last ounce of physical energy to help build and be of use to the people he wanted to destroy and wipe from the face of the earth. — EVA EDGE, *Cranford, N.J.*

POLISH BRETHREN SEND GOOD WISHES FOR SUCCESS OF CONSOLIDATED CHURCH

To the Register: The summer Unitarian press (*The Inquirer* and *The Unitarian Register*) brought the reports of the merger of the Unitarians and Universalists in the U.S.A. This consolidation of the two free Christian churches is a very important event and it signalizes that our idea of the religious freedom is more and more vigor on the world. The Unitarian-Universalist merger is for us a joyous news and on this occasion we express our deep appreciation for this success of your religious work. We send you our warmest good wishes for the further success of all your labors on behalf of the Liberal Faith.

We got also an information concerning Rev. J. Alen's transition from the Polish Catholic priesthood to Unitarianism. This event especially underlines the Unitarians' expansion, what for us is very hopeful for the future. — JAN HADYNA, SECRETARY, ASSOCIATION OF POLISH BRETHREN, *Krakow, Poland*

UNITARIAN LIBERALISM SHOULD NOT STOP WITH DISCUSSION OF RELIGION ALONE

To the Register: I should like to comment on the letter [October *Register*] by Mr. Edwin S. Parker, who sees no place for an article on labor unions in a religious publication, especially in view of the fact that there are so many "religious subjects" that could be and need discussion. . . .

I have been a Unitarian "officially" for only a short time, but already have been distressed by the large number of Unitarians who claim to be liberal in religion but who have found it possible to rationalize liberal religion with reactionary social, economic, and political concepts. If Unitarianism is the religion of life and its motivation is a quest for the truth, . . . then most certainly labor unions are a proper religious subject . . .

Especially Unitarians like Mr. Parker can find much more about what the truth is by a study and contemplation of labor unions with their preoccupation with social responsibility and social awareness than he might from the study of "safer" subjects which have less to do with life (religion?). Even the old-time religion of Theodore Parker, Ralph Emerson, and Jesus Christ would see fit discussion in the modern abuses of labor unions by our controlled press, education, and other means of communication, yes, even by our "fundamentalist" religions. So why should not our more highly evolved Unitarianism with its present vantage points of advanced science and the new psychology find meat for discussion in this and other fields, and indeed, wherever the truth is violated? — TED SAVICH, *Rensselaer, Ind.*

THREE GREENSBORO UNITARIANS ASK RESUMPTION OF BLANSHARD COLUMN

To the Register: The undersigned members of the Unitarian Church of Greensboro who subscribe to the *Register* ask you to reinstate Mary Blanshard's "A Unitarian in Washington" column . . .

This penetrating digest of relevant political affairs is particularly important during this period of our national elections and will be even more so in the months and years that follow.

We are so dependent upon reliable information covering the activities of our elected representatives that we feel the U.S. Capitol is a wonderful place for an honest, discerning, articulate Unitarian to be.

Mrs. Blanshard's column is one of the few sources of information that can be depended upon to point up the background developments affecting those social and civil problems in which so many Unitarians are interested. — MRS. RUTH PATRICK, ROBERT GREENFIELD, *and* JAMES R. REES, *Greensboro, N.C.*

To the Register: Also add my name to those writing for a return of Mary Blanshard's column — PHILIP T. BRIGGS, *Freeport, N.Y.*

To the Register: Please restore Mary Blanshard's column. — SANFORD BYERS, *San Rafael, Calif.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

PROTESTANT AND CATHOLIC DISCUSS RELATIONSHIP OF DENOMINATIONS

AN AMERICAN DIALOGUE: A Protestant Looks at Catholicism and a Catholic Looks at Protestantism. By Robert McAfee Brown and Gustave Weigel, S. J. Garden City, N. Y.: Doubleday & Company, Inc. $2.95.

This highly readable book is one of the pioneering attempts to engage Protestants and Catholics in conversations. It is dialogue, not dialectic; the direct argumentation may come later. Nevertheless, this is a step in the right direction, for the process of exposing facts and explaining attitudes must be followed to give hope that the curtains of prejudice can be lifted and the estrangement healed.

A charity of spirit and a willingness to consider the other's opinions mark the writings of both men, while neither hesitates to expose candidly what he believes to be faults and weaknesses of the opposite denomination. Important frustrations in relations between the two are admitted, but directions of promise are indicated. Those who wish to be literate about the present stage of Protestant-Catholic thinking and practice should read this book, written by a Jesuit professor and a Protestant theologian.

JOHN K. HAMMON
First Congregational Society, Salem, Mass.

SEARCH FOR TRUTH GUIDES AUTHOR IN STUDY OF CHURCH COMMUNISM

COMMUNISM AND THE CHURCHES. By Ralph L. Roy. New York: Harcourt, Brace & Co. $7.50

This book is a must for every religious liberal. Indeed, it is essential reading for every religious leader, whether he be a clergyman or a layman. It gives a clear and easily read account of the intricate relationship between the Communist party and the churches, and it is a good guide in the difficult and treacherous area that deals with the relationship between Communist political ambition and church practice.

Ralph Lord Roy is very much aware of the dangers implicit in the task he has undertaken, but his underlying deep concern for the truth easily overrides all other fears and dangers. Through this book, all of us can obtain a quick survey of the past and present relationship between communism and the churches.

The book has three major parts. First is an outline of the general history of the Communist party and its strategy toward the churches. The second part is a study of the Communist struggle in the Methodist, Protestant Episcopal, Unitarian, Eastern Orthodox, and Armenian churches. The third part, a short chapter, gives the conclusions of the study.

All Unitarians would be well advised to read the chapter devoted to a survey of the Communist issue in Unitarian circles. Those who were not acquainted with the Unitarian church at the time of the stormy controversy over *The Christian Register* now have the opportunity to review those events from a new, historical perspective.

Throughout the book, one persistent political issue emerges with great clarity. In politics how can any clergyman who maintains continuous ties with Communist-front groups be anything more than a Soviet apologist? How can a person who continues to give open support to Communist-dominated groups exercise independent political judgment? Is not independence of mind and heart the spiritual essence of the liberal in both politics and religion?

Ralph Lord Roy ends with an appeal for all churches to revitalize their interest in social concerns. He suggests that our nation desperately needs clergy and laymen who, from democratic motives and by democratic means, will strive to convert the prophetic ideals of their Judeo-Christian heritage into reality.

JACK A. KENT
Middle Atlantic States Council of Unitarian Churches, New York

CENSORSHIP, CONTROL OF BOOKS AND OTHER MEDIA EVALUATED

COMSTOCKERY IN AMERICA. By Robert W. Haney. Boston: Beacon Press. $3.95.

This is an impressive book. In 175 brief pages the author carries us through the many efforts of self-appointed moralists to deal with obscenity.

We begin with a brief survey of censorship, apparently never much of a problem until the days of Anthony Comstock (b. 1844, in case you are as vague on this as the reviewer). We move through a careful analysis of legal cases in which rules for obscenity were laid down and tested. There are two chapters on the Roth and Alberts cases and another on *Lady Chatterley's Lover,* which show a genuine understanding of the nature of the legal process, in particular the difficulty of arriving at workable legal definitions of terms like "pornography" and "obscenity."

Mr. Haney distinguishes "censorship," the suppressing of books through legal action, from "control," which is the prevention of sale of books, magazines, and the like by extralegal pressures. Under the latter head NODL, a Roman Catholic group organized on a national basis in the interest of censorship, receives extensive treatment of its extensive activities. Attempts to censor the movies come in for consideration, and radio and television take their turn in the final chapter. Throughout his presentation of the facts, Mr. Haney carries a running analysis of their meaning. For him, the attempted censorship of pornography, however desirable, means the loss of very important liberties

The book concludes with a brief essay in psychology, in which the author undertakes to examine the motivations of the censor. It is too brief to be valuable and is not germane to his theme. The value of the book would have been greatly enhanced had he devoted his few

closing pages to a very important question, which his book asks by implication but never answers: Is censorship *ever* desirable? It is hard to believe the author would not under any circumstances attempt to prevent the peddling of smut for profit. Yet the book leaves that distinct impression. If there are to be any controls, there is no suggestion of what they might be.

Nevertheless, Mr. Haney's book can stand upon its own two feet as a strong, careful presentation of the facts and issues having to do with a perplexing problem in American life. The author, recently ordained to the Unitarian ministry and now in the graduate program of the Harvard Divinity School, gives evidence of scholarship of a very high order. His first book is one of which any writer could be proud. To have produced such a book while still in school is a signal achievement. We shall be expecting more from this industrious and able young scholar.

DUNCAN HOWLETT
All Souls' Church (Unitarian), Washington, D.C.

LIBERALS MAY FIND GOLD IN METHOD OF MYSTICISM

THE GOLDEN SEQUENCE: A Fourfold Study of the Spiritual Life. By Evelyn Underhill. New York: Harper & Brothers. $1.25.

This short study of mysticism is succinct and more incisive than many. First published in 1933, the book contains the elemental and universal stuff of mysticism. The four categories of discussion — spirit, spiritual life, purification, and prayer — may repel the self-conscious rationalist at first. He will do well to look within, for each chapter contains some gold.

There is much here that contrasts with the usual Unitarian-Universalist beliefs. But because there is contrast is not to say that there is not likely to be a deepening and a freshening of the liberal spirit of religion. That religion's business is *only* with the holy, and that, in the mystic's sense, ignorance can have great value, are two of Miss Underhill's ideas which certainly contrast vividly. Religious liberals will find, however, great sympathy for the distinctions she draws between real (mystic) religious insight and the "furniture" of religion — the creeds and other outward symbols.

PAUL E. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

BRIEF BOOK ON PROPHETS SERVES AS INTRODUCTION TO JUDAIC STUDY

THE PROPHETS OF ISRAEL. By C. Ross Milley. New York: Philosophical Library, Inc. $3.75.

This book is mistitled for one seeking to learn much about the prophets. It is "an interesting experience to climb with the ancient Israelites from their lowly beginnings to the heights of the mountain top," but for the average reader the ascension is too rapid. What has been presented is a graphic short study of Israel's fumble of faith in Yahweh as experienced and portrayed by eighth and seventh century prophets. It is a too short book on a too big subject. Ministers should prefer the original sources rather than this summary of biblical commentaries. For this same reason, however, it makes an introduction for those with enough courage and determination to climb Mount Sinai.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

REPRINT OF JEWISH ANTHOLOGY HERALDED AS VALUABLE RESOURCE

A RABBINIC ANTHOLOGY. Selected and introduced by C. G. Montefiore and H. Loewe. New York: Meridian Books, Inc. (Greenwich Editions). $7.50.

A clothbound reprint of the brilliant collection of talmudic and mishnaic writings first assembled in 1938. The editors represent, respectively, the Reform and Orthodox points of view. Comments are interspersed among the 1,661 passages quoted. The comments, a long introduction, appendices, notes, and a comprehensive index make the book the most valuable resource of its kind for liberal ministers and laymen.

JOHN M. MORRIS
All Souls' Unitarian Church, Colorado Springs, Colo.

LICHTENBERG'S WIT, REFLECTIONS COLLECTED AND DISCUSSED

LICHTENBERG: A Doctrine of Scattered Occasions. By J. P. Stern. Bloomington, Ind.: Indiana University Press. $6.95.

The aphorisms and reflections of this eighteenth century German scientist and mystic are brought to life by Dr. Stern. Lichtenberg's observations cover a wide assortment of human activity — aesthetics, literature, politics, religion, and philosophy. Biographical and explanatory notes bring fresh vigor to the wit of this little known experimental physicist, mystic, and satirist.

J. FRANK SCHULMAN
The First Unitarian Church, Youngstown, Ohio

ARISTOTLE'S THOUGHT WEIGHED, CONTRIBUTION TO TODAY NOTED

ARISTOTLE. By John Herman Randall, Jr. New York: Columbia University Press. $5.

"The most passionate mind in history" pursuing the "imaginative vision of truth" — here we have the Stagirite presented by the noted Columbia philosophy professor. With masterful touch he covers the large departments of Aristotle's system and deftly sketches in Aristotle's basic attitude and legacy to Western civilization. At all times the treatment is under control, neither carried away by adulation nor bogged down in technicalities. While specialists, I can imagine, will enjoy the book, the common reader can understand it.

CARLYLE HAYNES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

Thoughts for Meditation

EDITED BY JACOB TRAPP

Music in the Storm

Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.

Psalm 42

Praise the Lord from the earth, ye dragons, and all deeps:
Fire and hail, snow and vapor, stormy wind fulfilling his word.

Psalm 148

God is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.

Psalm 46

The story is told of a baron who, having grown tired of the gay and idle life of the Court, asked leave of his King to withdraw from it. He built himself a fort on a rugged rock, beneath which rolled the Rhine. There he dwelt alone. He hung wires from one wing of the fort to the other, making an Aeolian harp on which the winds might play to solace him. But many days and nights passed, and the winds had come and gone, yet never had there been music from that harp. And the baron interpreted the silence as the sign of God's unremoved displeasure.

One evening the sky was torn with wild, hurrying clouds, the sun was borne away with a struggle, and as night fell a storm broke out which shook the very earth. The baron walked restlessly through his rooms in loneliness and disquiet. At length he went out into the night, and stopped short upon the threshold. He listened and behold the air was full of music. His Aeolian harp was singing with joy and passion high above the wildness and the storm. Then the baron *knew*. Those wires, which were too thick to give out music at the call of common days, had found their voice in a night of stress and storm. It needed the uttermost assault of nature to awake the slumbering song.

So it may be with our souls. "Strain" is a word which means stress; but it is likewise a word which means song; and it is only on a strained wire that the music sleeps.

John A. Hutton

A world without a contingency or an agony could have no hero and no saint, and enable no Son of Man to discover that he was a Son of God. But for the suspended plot that is folded in every life, history is a dead chronicle that was known before as well as after; art sinks into the photograph of a moment that hints at nothing else; and poetry breaks the cords and throws away the lyre. There is no epic of the certainties; and no lyric without the surprise of sorrow and the sigh of fear. Whatever touches and ennobles us in the lives and voices of others is a divine birth from human doubt and pain.

James Martineau

Thanks to the human heart by which we live,
Thanks to its tenderness, its joys, and fears,
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

William Wordsworth

Tune me for life again, O quiet Musician;
Adjust my loosened strings of thought until,
Made taut, they shall be yielding to Thy Fingers
Gladly as trees to winds that touch this hill.

Violet Alleyn Storey

O tell us, poet, what do you do? — I praise.
But those dark, deadly, devastating ways,
How do you bear them, suffer them? — I praise.
And then the Nameless, beyond guess or gaze,
How can you call it, conjure it? — I praise.
And whence your right, in every kind of maze,
In every mask, to remain true? — I praise.
And that the mildest and the wildest ways
Know you like star and storm? — Because I praise.

Rainer Maria Rilke

Deepen my music, O Lord!
Strike my heart like a lyre.
Quicken its strings till they throb
In a chord
With all things that aspire.
Tune me with mountains and stars
Pulsing farther and higher.
Deepen my music, O Lord!
Deepen my music, O Lord!

Earl Marlatt

of the Unitarian World

PRELIMINARY SCHEDULE IS ANNOUNCED FOR FIRST MEETING OF NEW ASSOCIATION

A preliminary schedule has been announced for the first meeting of the Unitarian Universalist Association, May 10 through 15 in Boston.

Major business at the meeting will be the organizational structure of the new association, formed by the consolidation of the American Unitarian Association and The Universalist Church of America.

Joint committees of the two denominations have worked steadily in preparing detailed structural plans for the organizing meeting since the vote to consolidate last May.

Approximately twenty-five organizations affiliated with the Unitarian and Universalist denominations will also hold meetings during the six day period.

An innovation for Unitarians will be the centering of events at one conference hotel, the Hotel Bradford. Events tentatively scheduled include:

Wednesday, May 10. Meetings of the Unitarian Ministers' Association, the Universalist Ministers' Association, the Alliance of Unitarian Women, and the Association of Universalist Women; annual meeting and luncheon of the Liberal Religious Education Directors Association.

Thursday, May 11. Meetings of the Association of Universalist Men, the Unitarian Ministers Wives' Association, the Universalist Ministers Wives, and the Unitarian Service Pension Society; continuation of meetings of the ministers' associations and the women's organizations; luncheons of the alumni associations of Starr King School for the Ministry, Meadville Theological School, and Crane Theological School; Unitarian Universalist Association dinner; keynote address.

Friday, May 12. Discussion groups on recommendations of interim committees, Unitarian Universalist Association business meetings.

Saturday, May 13. Business meetings, luncheon, and workshops of the Unitarian Universalist Association; report of the study commission on "The Free Church in a Changing World."

Sunday, May 14. Group meetings on goals and programs of the Unitarian Universalist Association; evening worship service.

Monday, May 15. Meetings of the Unitarian Historical Society and the Universalist Historical Society; annual meetings of the Religious Arts Guild, the Unitarian Service Committee, the Unitarian-Universalist Society for Alcohol Education, the Unitarian Fellowship for Social Justice, and the Unitarian Sunday School Society; Berry Street Conference; St. Lawrence Alumni Association luncheon; Colloquium on God and the Modern World; Colloquium on the Nature of Man; Unitarian Christian Fellowship dinner; Liberal Religious Peace Fellowship annual meeting and dinner; Unitarian Service Committee evening program.

The Unitarian Universalist Business Committee, which drafted the program, stressed that it was subject to change and additional details would be available later.

NEW FELLOWSHIPS

Unitarian Fellowship of Barrie, Ontario.
The Unitarian Fellowship of Nelson, British Columbia.
Gateway Unitarian Fellowship, Clinton, Iowa.
The Unitarian Fellowship of Ottumwa, Iowa.
Cumberland Unitarian Fellowship, Cumberland, Maryland.
The Jackson Unitarian-Universalist Fellowship, Jackson, Michigan
The Unitarian Fellowship of St. Joseph, Missouri.
The Unitarian Society of North Canton, Ohio.
The Unitarian Fellowship of Brookings, South Dakota.

Headquarters Staff Meets For Organizational Talks

Professional staff of the American Unitarian Association and The Universalist Church of America held a three-day meeting at Osgood Hill, Massachusetts, to study preliminary recommendations on headquarters organization of the new Unitarian Universalist Association.

The recommendations were made in a report by Committee 2, which is studying headquarters organization, personnel policies, budget, and financing of the new association.

Forty staff members attended the conference, November 17-19, as well as members of Committee 2.

Business Committee to Begin Resolution Poll February 1

Fifteen general resolutions from among those submitted to the joint Business Committee of the American Unitarian Association and The Universalist Church of America will be sent to the churches on February 1 for a parish poll.

Churches will be asked to hold discussions on the fifteen resolutions and choose eight for submission to the organizing meeting of the Unitarian Universalist Association, May 10-15 in Boston.

The Unitarian Universalist Business Committee has set a deadline of March 27 for the return of the parish poll forms. All members of the AUA and the UCA will be notified on April 11 of the eight resolutions chosen by the poll.

The Executive Committees of the AUA and the UCA instructed the Business Committees of the two denominations to act jointly in preparing procedures for dealing with resolutions during the interim year before consolidation. Unitarian Universalist Association bylaw requirements which will be in effect in 1962 were followed as closely as possible in preparing the schedule.

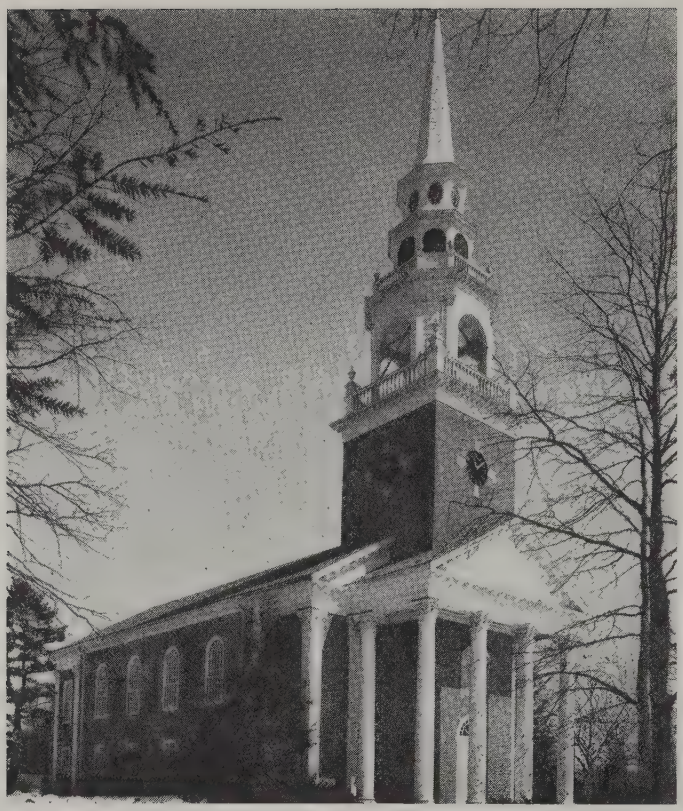
The Unitarian Universalist Business Committee stressed the importance of parish discussions on resolutions in a letter to churches explaining the schedule. "It is important that the general resolutions to be acted upon reflect the concerns of Unitarians and Universalists as to the most important issues before us."

Fellowship Establishes Scholarship Program

The Unitarian Fellowship of Vashon, Washington, has established an annual scholarship award of one hundred dollars for high school graduates of the community who are planning to follow higher education in the humanities.

"Our purpose in doing this is to give ourselves a worthwhile community project and also to bring the existence of our group to the attention of our fellow residents," according to Lloyd D. Williams, president of the fellowship. "Students of any religious belief are eligible."

The fellowship, with twenty-five members, made its first award in June.



The First Parish Church in Framingham

TWO FRAMINGHAM CHURCHES MERGE; HISTORIC PARISHES FORM NEW UNION

The Unitarian and Universalist churches of Framingham, Massachusetts, have applied the impending consolidation of their two denominations on a local level by voting unanimously to merge. Their vote marks the first merger action taken by two historic congregations since the American Unitarian Association and The Universalist Church of America approved denominational consolidation last June.

The merger of the two parishes occurred gradually.

It began in June with separate votes by each group to merge their respective church schools and join in worship.

At the same time joint committees were established to study possible agreements and draft bylaws for a merged church.

First joint services were held on September 11. The church schools joined for opening classes on the following Sunday.

The final vote was taken in separate congregational meetings on October 10. By it the First Universalist Church and The First Parish in Framingham merged "their separate religious activities into the religious corporation known as The First Parish in Framingham, which will maintain a Unitarian Universalist church."

The two parishes also voted detailed plans for the operation of the merged church during its initial stages. The agreements covered membership, finances, committee representation, property, personnel, and extension.

The Rev. Manuel Holland, minister of the Unitarian church, became minister of the merged congregation. The Rev. Charles Gaines, Universalist minister, was named associate minister.

Other agreements provided:

"All members of each corporation at the time of merger will become members of The First Parish in Framingham."

"Recognizing that this merger will decrease the number of liberal churches in the greater Framingham area, we intend to be particularly sensitive to opportunities for extending the influence of The First Parish in Framingham and of sponsoring in the future any liberal religious fellowships which might need to be formed."

"All property and funds of each corporation will become the property and funds of The First Parish in Framingham. The First Universalist Church building will not be sold . . . for a period of at least five years."

Since the merger, the Universalist building has been used for the religious education program of the church. The associate minister, Mr. Gaines, resigned in December to become minister of the Community Church in Hardwick, Massachusetts, and The First Parish is considering the appointment of a successor.

"We are now one church," Mr. Holland stated following the merger. "The transition in our thinking, however, will take some time. Every now and then, we will slip in our conversation or in our writing and it will appear to be an affront. May we be as patient as possible with each other."

"This merger was not conceived of as a way in which to remove from Framingham the witness of either Unitarianism or Universalism; rather, it is our belief that it will strengthen the witness of both."

Keith R. Warren Named Assistant to President

Keith R. Warren, a member of the Arlington Street Church in Boston, has been appointed special assistant to the president of the American Unitarian Association.

His duties are "to work part time as a special assistant to the president for research, Unitarian Development Fund assignments, and special projects," Dr. Dana McLean Greeley, president of the AUA, told the Board of Directors.

Mr. Warren is active in the Arlington Street Church and is publisher of *Banker and Tradesman.*

Keene Receives $5,000 Bequest

The Unitarian church of Keene, New Hampshire, has received a bequest of $5,000 from the estate of the late Walter G. Perry. Income from the fund will be used for general purposes of the society.

FOURTH UFSJ NATIONAL WORKSHOP INCLUDES SENATORS, JOURNALISTS ON LISTS OF SPEAKERS

A noted list of speakers, including Senators and internationally known reporters, is scheduled to address the fourth annual National Workshop for Religious Liberals. The workshop, sponsored by the Unitarian Fellowship for Social Justice, will be held Sunday, March 5, through Tuesday, March 7, in Washington, D. C.

"A major change in the program this year is the beginning of the workshop on Sunday in order to afford professional workers an opportunity to come to the workshop and to take only a day or two days off from their work," Mrs. Paul Blanshard, executive director of the UFSJ, told the *Register*. "This is an experiment which we hope will be pleasing to our professional friends."

Scheduled speakers for the workshop include Marquis Childs, *St. Louis Post-Dispatch;* Max Freedman, *Manchester Guardian;* Senator Paul Douglas of Illinois; Supreme Court Associate Justice William O. Douglas; Lord Michael Lindsay, American University, Washington, D. C.; and Senator Maurine B. Neuberger of Oregon.

"Emphasis of the 1961 workshop will be on American foreign policy, civil rights and civil liberties, and the responsibility of the citizen, as a religious liberal, to good government," Mrs. Blanshard reported.

Co-operating with the UFSJ in sponsoring the workshop are Henry Herman and Ruth Gruenberg, American Ethical Union; Royal Cloyd, director of the Department of Adult Programs, Council of Liberal Churches (Universalist-Unitarian); and the Rev. David MacPherson, Universalist Service Committee.

Special sessions of the workshop, in addition to those at All Souls' Church in Washington, will be held at the Supreme Court and the auditorium of the new Senate office building.

Registration fee for the workshop is $12.50, including a dinner, banquet, and luncheon. For further information, individuals may write the Unitarian Fellowship for Social Justice, 245 Second Street N.E., Washington 2, D. C.

"All persons interested in coming to the workshop are urged to send their checks and registration without delay, as late registrants cannot be included in the meal sessions of the workshop," Mrs. Blanshard stated.

OF THE MINISTERS

Groton, Mass., Lawrence M. Jaffa installed, November 20.

Stockton, Ill. (Universalist church), Harold W. Patterson ordained and installed, October 13.

Tulsa, Okla., John B. Wolf installed, October 19.

Springfield, Pa., David R. Kibby installed, November 27.

Arlington, Va., Edward H. Redman installed, October 30.

Bloomington, Ill., Robert Reed installed, October 16.

John Paul Jones called to *Bernardston and Northfield, Mass.*

Joseph J. Alen called to *Hubbardston, Mass.*

Robert M. Bowman called to *Fort Collins, Colo.*

Joseph I. Craig called to *Augusta, Me.*

Edward A. Smith called to *Peterborough, N.H.*

Gilbert A. Potter appointed field director, New England area, United World Federalists.

Homer A. Jack appointed executive director, National Committee for a Sane Nuclear Policy.

Charles Parker Connolly died November 3.

The following men have been granted Unitarian ministerial fellowship: Manuel H. Holland, Herbert J. Schneider, Robert D. Botley, Leonard Mason, Jackson E. Turner.

Marin Church Premiers Steve Allen Program

"Meeting of Minds," a television program originally planned for the National Broadcasting Company's Steve Allen series, made its premier at the Unitarian Church of Marin, California.

Mr. Allen originally planned to present "Meeting of Minds" as part of his weekly show, but it was canceled by the network as unsuitable for the series.

Henry Castor, a member of the Marin church, wrote Mr. Allen expressing his regret over the action and received a copy of the first script, "Crime and Punishment." Mr. Allen consented to its use as a program in the church.

The program was a symposium on penal procedures drawn from the works of Aristotle, Montaigne, Hegel, Dostoevski, Freud, and Darrow. Members of the church read the various parts.

James Luther Adams Awarded Honorary Degree in Marburg

Dr. James Luther Adams, Unitarian professor at Harvard Divinity School, was awarded the honorary degree of Doctor of Theology by the University of Marburg, Germany, in September.

The degree was conferred at a special convocation in Marburg Castle in connection with the Third International Congress for the History of Religions. Nearly

Dr. Adams

four hundred scholars from Europe, North America, and the Orient attended the event.

In conferring the degree the dean of the theological faculty at Marburg gave the following citation: "As scholar and teacher Professor Adams has opened up new problems and he has found creative solutions in the field of social ethics; in his professional writings he has impressively represented the Marburg tradition of theology; and in the spheres of social ethics and public affairs he has given effective application of the insights of Christian ethics in the churches and in political councils."

New Magazine Published For University Liberals

The Liberal Context, a new magazine for religious liberals on college and university campuses, will appear this winter. It is published by the College Centers Committee of the American Unitarian Association in co-operation with Liberal Religious Youth (Unitarian-Universalist).

The Liberal Context is edited by David Cudhea, Ipswich, Massachusetts, with editorial offices at Unitarian headquarters, 25 Beacon Street, Boston 8. It will publish three issues per year, containing essays, poetry, and drawings.

MIDDLE ATLANTIC UNITARIANS HOLD MEETINGS ON 'FREE RELIGION AND MODERN KNOWLEDGE'

What one of the speakers called a "terrifying topic" — "Free Religion and Modern Knowledge" — engaged the concentrated attention of several hundred Unitarians for three days at the Middle Atlantic States Biennial Regional Convention in October.

Come to challenge the delegates from the dozens of churches and fellowships represented were four scholars: Dr. Monroe Beardsley of the department of philosophy and religion at Swarthmore College; Dr. John A. Wheeler, Princeton University nuclear physicist; Dr. Kenneth B. Clark of the department of psychology, City College of New York, and associate director of the Northside Center for Child Development; and Dr. Charles W. Phillips, minister of the Unitarian church of Wilmington, Delaware.

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The one among them who is not a Unitarian, Dr. Clark, struck sparks most quickly and profoundly. All of his questions were pertinent and the audience responded to the compliment of his own honesty by a similar blunt honesty of its own, struggling to answer his doubts, and to articulate the faith so deeply felt but so difficult to express.

Does free religion imply an inherent contradiction? Dr. Clark asked. Can there be a religion without a set of systematic beliefs, an attempt to organize the complexities of experience into a significant whole? Is not a nucleus of dogma necessary for a system of thought? Does not the dogma of reason and liberalism assume certain fundamental rights for man, the right of man to be free, for example? Does it not assume the superiority of free religion over unfree religion? It it preoccupied with the concept of freedom?

But freedom, said Dr. Clark, must be qualified or it will be "cancerlike, amorphous, and opposed to rationality, which abhors the randomness of anarchy."

When free religion — disciplined by reason — looks at modern knowledge what does it see? Dr. Clark admitted to a mood of pessimism about the prospects. Not that he did not admire the horizons of discovery in science, but rather that he dreaded the uses being made of the discoveries. To him this is an awesome age and he feared that men will see science as a new magic and worship it as religion. Is science the ultimate answer to man's quest? He thought not, but feared it might "engulf and devour religion" if religious men let it. Science and religion are drawn together, he said, because they have much in common. Both assume that the universe is lawful and its problems solvable by human intelligence; both appeal to man with promises of a better world; both seek to control human behavior through intimidation or coercion or authority or prestige; both are afraid of heresy, both wear the guise of omnipotence and omniscience; both offer benefits (salvation) to those who believe, and punishment (damnation) to disbelievers.

As a result of the near-capitulation of our culture to science, we face, Dr. Clark declared, the "dehumanization of man"; moral relativism; and the creation of mechanistic man, "the manipulated one, devoid of will, of reason." Does free religion have the courage and wisdom to discipline science, to set the values for mankind? Dr. Clark asked these questions and waited for the answers.

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He had been preceded on the panel by a nuclear physicist, Dr. Wheeler, a Princeton Unitarian, who presented a more optimistic view of matters. He spoke of opportunities rather than of problems, and, interestingly enough, of all three panel speakers, it was the physicist who came the closest to poetic use of language, to a mystical expression of his religious and scientific beliefs. He was the readiest to use the name of God: "No fundamentalist can take away my right to the idea of God." He was less wary of traditional language; yet, as became clear, he did not mean traditional things by it. To him God appeared to be the enlarging purpose of the universe shown through man's move toward self-fulfillment and the control of nature. Before the realm of modern knowledge he felt a sense of majesty and awe.

He was excited by the quantitative accuracy which the sciences are approaching in their understanding of the physical and biological worlds. He found implications of interest to religion in the Darwinian theory of evolution, for "the survival of the fittest" often means the development of individual nobility, sacrifice, and co-operativeness to sustain the survival of the group. And in the theory of games and of economic behavior, he found cause for hope that loyalty and co-operation within the group may have a mathematical basis, a necessity built into life as it is. Dr. Wheeler saw the modern age as one revealing great possibilities for human life; man, he hoped, was not one of the "errors" in a divine design but a creature whose possibilities may be eternal.

Neither optimistic nor pessimistic, but analytical, the third speaker, Dr. Beardsley, the philosopher from Swarthmore, spoke of the need for clarifying the meaning of words like "good" and "true" and "free" and "God," and of the need for looking at propositions logically to eliminate ambiguity of thought. Once ambiguity is gone, he said, changes in language may be seen as necessary, for "revelation is not sealed" and with the perilous adventure of searching for the truth may come a need for change of language to express the ideas we most truly mean.

When the three panelists were done, the audience which had been waiting impatiently for the chance to rebut, engaged the participants in debate and dispute.

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Was the term "dogma" used derogatively by Dr. Clark and did he realize that Unitarians would understand it as such? Not necessarily, he answered, but he did think none the less that all religions — even a free one — had such a body of accepted and even unquestioned beliefs. Dr. Beardsley thought it important whether a belief was accepted with or without reason. It's still dogma, said Dr. Clark. Is rationalism the dogma of free religion, and if so, where do men go beyond that, and should they? No one had the answers.

On Saturday morning groups met to continue the discussion, and the fruits of their labor were harvested Saturday evening when the leaders, many of them Unitarian ministers, met in a panel to convey to the delegates their own conclusions.

They regarded science with awe and admiration, yet they were wary of its power and aware that it needed to be tamed by morality. They wanted to use modern knowledge, not be used by it, and they did not believe science was a synonym for modern knowledge; to them knowledge needed the emotions as well as the intellect, and poetry, literature, philosophy, as well as science. They spoke of motivation as coming from a different well than understanding; they were not afraid to speak of intuition as a source of wisdom. They would not expect science to deliver their values — though values, they believed, were not independent of experience; they would look to religion for the ethics to discipline the uses to which knowledge was to be put. They would not be dazed by hope, neither would they abandon hope.

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As Dr. Beardsley said in his summary of the discussion, what reality is and what we ought to do are different matters. Yet the two are related, as science and philosophy and religion are related. For to understand is to be better able to bring about the good. The love of the truth is

not the only value but it is one of the highest.

On Sunday morning, Dr. Phillips attempted to bring the ideas that had plagued and stimulated the conference into focus. Unitarians need not self-congratulatory pride in their free religion, but a sense of the urgent responsibility it bequeaths them. We would have simplicity but not be simple-minded, he said; sincerity, but not innocence: "Maybe we have to be as wise as a serpent before we can be as harmless as a dove."

Science disciplined by morality can bring abundant life. We must fight manipulation by science yet not surrender to it in despair, revelling masochistically in the tragic fate of man. The image of man can be made comprehensible without being made contemptible. Neither science nor religion can destroy the other. Knowledge can sharpen our vision, enlarge the horizons of our value, and show us how to achieve our ends.

If this reporter's experience was typical, the discussion continued all the way home to New York or Syracuse or Baltimore or Washington or wherever else home was. As Dr. Clark said at the end, with some perplexity but also respect, "I've been to many denominational conferences but I've never seen such a *religious* group. I've never heard so much talk about God. I've never seen people so involved with their religion."

JEANETTE HOPKINS

BELLEVUE UNITARIANS SPONSOR VISIT OF UGANDAN STUDENT TO UNITED STATES

A telephone call from Putney, Vermont, headquarters of the Experiment in International Living, set in motion an experience which proved richly rewarding to members of the East Shore Unitarian Church, Bellevue, Washington.

As a result of the call, requesting that they sponsor a student "ambassador," the church's Religion in Action Committee prepared to welcome Samuel Sebagereka, of Uganda, East Africa. The committee initiated a fund raising drive, made arrangements for living quarters, and hurriedly acquainted themselves with basic facts about life in Africa through the public library.

The Religion in Action Committee raised $400 to sponsor Mr. Sebagereka's eight-week stay. Additional financial aid came from a dinner held at the church in his honor. In line with the Experiment's philosophy that people learn to live together by living together, he spent two weeks at each of several members' homes, living as a family member and taking part in the special occasions and routine daily activities of the family.

Mr. Sebagereka spoke before many community groups, telling of his country and presenting its people as ambitious and working hard to improve their living conditions.

Speaking of the problem which is of utmost importance to us — whether the nations of Africa will choose democratic or communist forms of government — Samuel said, "You and I know that democracy is the best — in fact, the only — way men may live in freedom and with justice, but the people of Africa do not know this. They are inexperienced. They must be shown."

Mr. Sebagereka is at present a student of cost accounting and trade union problems at the University of Birmingham in England. He has been attending school there for three years on a scholarship and will return home to Uganda this year.

Samuel was born in a small village in Uganda, the son of a local chief, now retired. He was fortunate in being able to attend boarding school and later a business college, because a shortage of schools is one of his country's major problems. Before receiving the scholarship, he was an assistant accountant in the public works department of Uganda's government.

Samuel found ample time and opportunity to study American accounting methods during his stay. He was also able to pursue many other interests such as music, art, modern architecture, and archeology. He visited industrial areas, and also found time to visit schools, attend American sports events, and take brief trips to Mt. Rainier and Vancouver, British Columbia.

One of his most rewarding experiences, he reports, was participation in the Eliot Summer Institute at Seabeck, Washington, where he took part in a workshop on international peace and spoke before the conference.

In a letter of application to the Experiment Samuel wrote, "I believe social contact of this nature is the greatest way of bringing an understanding between people of different background, race, and nations. To try and know as much from each other while there is opportunity can save a lot of unnecessary trouble in the future."

The congregation shares this belief, and enthusiastically has indorsed the program by making plans to bring two student "ambassadors" to the community next year.

"Samuel's gentle, warm spirit has touched us all," the Rev. Chadbourne Spring, minister of the church, stated at the end of the summer. "His visit has been an inspiration to members of the church and the community with whom he came in contact and has created greater understanding of the people of Africa and their problems than any study we could have undertaken."

ALICE K. OWEN

BELLEVUE UNITARIANS GREET UGANDAN: Pictured before the East Shore Unitarian Church, Bellevue, Washington, are (left to right) Miss Julia Spring, Mrs. Chadbourne Spring, Samuel Sebagereka, and the Rev. Chadbourne Spring, minister.

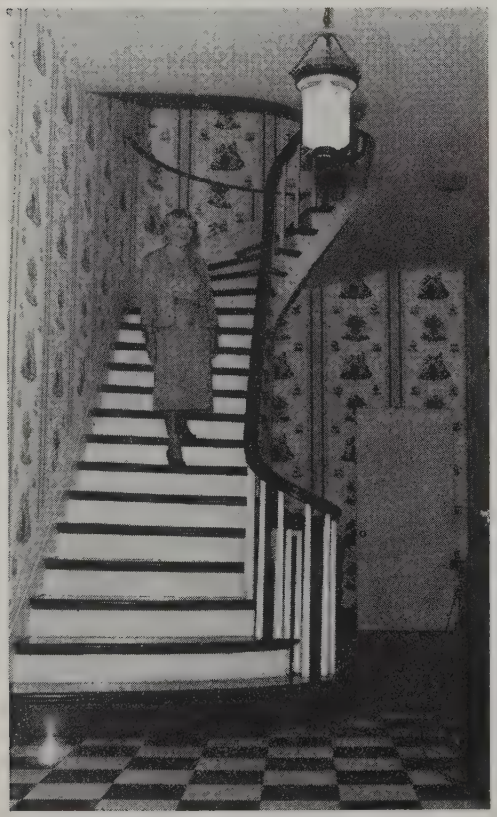
TRADITION MODERNIZED IN ELIOT HOUSE, NEW UNITARIAN HEADQUARTERS ANNEX

Records indicate that Eliot House, new headquarters annex of the American Unitarian Association, existed on its site at 6 Mt. Vernon Place, Boston, as early as 1833 and possibly 1827. Architecture of the building is considered a good example of the Greek revival period.

The four-story brick building was purchased and renovated by the AUA in 1959 to house the offices of the Unitarian Laymen's League, the Alliance of Unitarian Women, the Unitarian Church of the Larger Fellowship, and the College Centers Committee, as well as providing three large conference rooms. It was named in honor of Dr. Frederick May Eliot, late president of the AUA.

Wallpaper in the Cornish Room, one of the conference rooms, is a copy of that in Ralph Waldo Emerson's study in Concord, Massachusetts, a reproduction of which is in the museum of the Concord Antiquarian Society.

CORNISH ROOM: Miss Winifred Cole (left) and Miss Lee Carver pose in one of the conference rooms of Eliot House.



ENTRANCE HALL: Miss Dorothy M. Nugent of the Alliance of Unitarian Women staff descends the stairs in the entrance hall of Eliot House.

UCLF HEADQUARTERS: Shown in the headquarters of the Church of the Larger Fellowship are (left to right) Miss Marjorie Tyler, Miss Winifred Cole, Mrs. Stephanie Amann, and Mrs. Ethel Smith.

ALLIANCE OFFICES: Members of the staff of the Alliance of Unitarian Women meet in one of their offices. Shown (left to right) are Mrs. Inez Huddleston, Mrs. James C. Tillinghast, and Mrs. Edward C. Kampf.

PEOPLE'S CHURCH OF KALAMAZOO SPONSORS RECREATIONAL CENTER FOR SENIOR CITIZENS

A tradition of social service begun over one hundred years ago by the People's Church of Kalamazoo, Michigan, now includes elderly residents of the community.

With the co-operation of the city, the church is conducting a recreational center for Kalamazoo's senior citizens. It is the most successful and worthy program yet offered by this church to the community.

It began in the fall of 1958 when William Baker came to the church to talk to me. Bill is a man well beyond sixty but with the energy and conviction of a man half his years. He has been the spark plug for many worthwhile activities in Kalamazoo.

He came to talk to me about the problem of recreational programs and facilities for the aged. As everyone knows, the number of senior citizens in the United States is increasing rapidly. There is no question that those beyond sixty often feel left out and unimportant.

Bill Baker asked if People's Church would allow the senior citizens of Kalamazoo to meet in its basement rooms five afternoons a week. As he talked, his enthusiasm became mine.

Bringing it to the attention of the Board of Trustees was the next step. The board was unanimous in its enthusiastic approval. After the usual problems of delays, red tape, and financial difficulties, the "Central Sixty Drop-In Center" opened its doors in April, 1959.

It has been a huge success. It is a non-sectarian, non-theological recreational program for any interested resident of sixty years or older, admission free.

Three competent individuals in the field of adult recreation comprise the staff and are in charge of the overall programming. Their modest salaries are paid by the city. All other costs are underwritten by private charity. The church provides all the space, heat, light, and a kitchen without charge.

The programs are varied and enthusiastically received. They include craft work, art, shuffleboard, dancing, potluck luncheons, field trips, parties, television, lectures, hobby demonstrations, lantern slides, travel talks, a kitchen utensil band, visitors for shut-ins, and many other activities.

The most important aspect of the program is the genuine fellowship resulting from the daily meetings at the Drop-In Center. Some individuals have found friends for the first time in many years. Two persons who met at the center became engaged and later married.

We have not gained a single church member from among those who attend the Drop-In Center. We have always attempted to prevent anyone who attends the Drop-In Center from feeling obligated to the church in any way. The program exists for people and their happiness regardless of their formal religious affiliation — or lack of it.

At present approximately 45 individuals per day visit the center. This amounts to 225 per week, 900 per month, and almost 10,000 per year. This is a significant number of individuals, especially if one considers the fact that previously they had no other place to go.

Now we are preparing for the construction of an annex to house our religious education program. In our planning we are considering weekday uses by groups outside the church. What the specific uses will be we do not know, but as in the past, it will be the church's contribution to struggling groups seeking enlightenment, happiness, or positive social action into our community.

ROGER GREELEY

Ithaca Minister Organizes Laymen's Talks on Religion

Nine leading scholars, all professors at Cornell University, Ithaca, New York, shared their religious philosophies with students during the fall in a series of lectures organized by the Rev. Gerald F. Weary, minister of the First Unitarian Church of Ithaca.

Mr. Weary, who also serves as Unitarian chaplain to the University, stated that the purpose of the course was to "uncover and examine some of the presuppositions scientists, artists, literary writers, philosophers, and historians make about life in their respective fields of study and creativity."

During the series, titled "Religious Perspectives in the Arts and Sciences," students were invited to examine and criticize the professors' beliefs. The series concluded with a lecture by Mr. Weary.

Beacon Series Book Chosen For Turkish Mission Schools

Jesus: The Carpenter's Son, by Dr. Sophia L. Fahs, has been selected by the Congregational Board of Christian Missions in Turkey for translation into Turkish. The book, part of the Beacon Series in Religious Education, will be used in Turkish schools and missions.

World Tour Planned For Davos Congress

A world tour under the sponsorship of the United States State Department's "people to people" exchange program is being planned in connection with the Triennial Congress of the International Association for Liberal Christianity and Religious Freedom (IARF), August 8-13, in Davos, Switzerland.

The tentative itinerary, announced in November, provides for two groups on the tour. Plans for the first group include State Department briefing in Seattle, Washington, during the second week of June and travel by airplane to Tokyo for several days in Japan. From Tokyo the group is scheduled to travel to Greece with stops at Hong Kong, Bangkok, Singapore, Bombay, Delhi, Cairo, Jerusalem, and Beirut, reaching Athens about July 17.

The second group will leave Washington, D.C., in July after briefing. It will join the first group in Athens for a five-week tour of Europe. The European schedule includes stops at Bucharest, Budapest, Belgrade, Vienna, Florence, Munich, Cologne, a boat trip down the Rhine to Wiesbaden and Frankfurt, and a motorcoach tour of the Alps, arriving in Davos for the IARF congress. The tour will continue to Paris and London after the congress and will arrive in New York about August 21.

Scheduled visits of particular interest to Unitarians and Universalists include a discussion with a professor at Tokyo University about the non-nationalist Shinto movement, lunch at a *kibbutz,* a lecture in London on Unitarian and other non-conformist religious influence on English history, inspection of Unitarian Service Committee projects, a religious service in a communist country, and meetings with religious liberals in various countries.

Complete details of the tour will be available in January. Interested persons may write Mrs. Alison M. Mathews, Box 772, Olympia, Washington, who will be the tour leader.

Star Island Institute Publishes Papers on Science and Religion

Science Ponders Religion, a collection of papers delivered at the annual Institute on Religion in an Age of Science, Star Island, New Hampshire, was published in December by Appleton-Century-Crofts, Inc.

The book was edited by Harlow Shapley, director emeritus of the Harvard College Observatory and president of the institute. It is available at five dollars from the institute, 280 Newton Street, Brookline 46, Massachusetts.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Jack Mendelsohn, Minister. Sunday Morning Service, 11:00 A.M.; Church School, 10:15 A.M.; High School Age Group, 2:30 P.M.; College Age, 1:15 P.M.; Young Adults, 6:00 P.M.; Regular Tuesday Program: Chapel Services, 6:00 P.M.; Community Supper, 6:45 P.M.; Public Forum, 8:00 P.M.

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Brook Street Chapel, Knutsford

Gaskell Library Donated To English Congregation

A collection of books by and about the nineteenth century author, Mrs. Elizabeth Gaskell, was recently given to Brook Street Unitarian Chapel, Knutsford, England. Mrs. Gaskell, wife of a Unitarian minister, was for many years a member of the Brook Street congregation.

The library contains first editions, biographies, studies, and related material totaling nearly one hundred volumes.

"The intention is to house this collection in the chapel, with safeguards, for consultation on request by students of Mrs. Gaskell's writings," the Rev. Albert Smith, minister of the Brook Street congregation, told the *Register*.

Mr. Smith also stated that the chapel plans to expand the library, and is particularly interested in obtaining copies of the several American editions of Mrs. Gaskell's writings. Persons wishing to donate books to the library may write Mr. Smith at 47 Manchester Road, Knutsford, Cheshire.

Devotional Manual Composed Of Original Writings by Graham

Parts and Proportions, a devotional manual written by the Rev. Arthur Graham, Oak Ridge, Tennessee, will be released in January by the Council of Liberal Churches (Universalist-Unitarian) in co-operation with the American Unitarian Association and The Universalist Church of America.

The manual, although distributed during the Lenten season, is designed for use during the entire year. "There are six major sections, and a page for every day in Lent; but it can be opened at any page, and the verses can be read in any order without disturbing the unity and the rich variety of the whole," it was stated in a leaflet announcing the manual.

Mr. Graham's material is entirely original and consists of poems on topics such as "The Motive to Thought," "Those Who Fear Man," "The Need for Silence," and "The Use of Loneliness." In a foreword, Mr. Graham asserts that "meditation assumes no set and easy form," but must include "the many tones of laughter, sorrow, pity, even the sense of the ponderous inconsequential."

"Meditation should aim at the understanding of life in all its nuances and the enjoyment of its deep emotional satisfaction through recapitulation of its experiences," he continues.

The cover of the manual was designed by Dr. Ralph M. Kniseley, a member of the Oak Ridge church. Concerning his work, Dr. Kniseley said: "My cover design touches on some of the chapter headings of Arthur Graham's manual for meditation. It suggests a tenement facade. In the doorway is a couple sharing their fate, she, with eyes closed in thought, while he peers out, passively but with hinted ruthlessness, at the street. The painter at the lower window pauses from his creative struggle to gaze out alone into the street. Above in his window another man looks at his precious potted flower, in contact only by this fragile plant with nature."

David MacDonald Named Lincoln Council President

David MacDonald, a member of the First Unitarian Church of St. Louis, Missouri, was elected president of the Abraham Lincoln Area Council of Religious Liberals at the organization's annual meeting in Peoria, Illinois, in October.

The meeting recommended a teacher training conference for the area in the fall and a college student conference in the spring.

The 1961 meeting of the council will be held in the fall in St. Louis, with the First Unitarian Church and Eliot Chapel as hosts.

Richard Wigglesworth Dies; Ambassador, Congressman

Ambassador Richard Bowditch Wigglesworth, a member of the First Congregational Parish, Unitarian, in Milton, Massachusetts, died in October at the age of sixty-nine.

Mr. Wigglesworth was the United States ambassador to Canada at the time of his death. Earlier, he represented Massachusetts in Congress for thirty years.

Funeral services were held at the Milton church and at Fort Meyer Chapel in Virginia. The body was interred in Arlington National Cemetery.

CHARLES GUSTAVUS GIRELIUS

Those of us in the Middle Atlantic states, particularly in the Mohawk Valley Conference, came to know Charles Girelius in his latter years when he served the historic Unitarian church in Barneveld, New York. His ministry there was his last and extended from 1941 to 1952. The Barneveld church, situated in a rural village above Utica, had limited resources. In my administrative period it was served by two elderly ministers, Edwin Fairley having preceded Charles Girelius. Both offered a richness of wisdom, long thoughtfulness, continuing intellectual growth, and a capacity to draw warmth and affection. These are great values in the ministry, and much can be said for the good fortune of church people who have the privilege of closeness to a minister near the end of his career.

Charles Girelius was not only a sympathetic minister, patient, wise and friendly; he was a scholar, poet and man of wide affairs. While basically conservative in religious position, he was generous minded and always understanding of other positions. He was given the honor of producing the Unitarian lenten manual for the year 1945, and it was done with depth of religious feeling and poetic sense. It was an important privilege to know him, to be professionally associated with him, and to have the quiet visits in the comforting, old-fashioned parsonage in Barneveld.

He was born in Baldwin County, Georgia, January 24, 1873, and was a graduate of Wesleyan University and Boston University School of Theology. He also studied at the New York School of Social Work. He served Methodist, Presbyterian, and Unitarian churches, and held a number of positions in the field of social work, mainly in work with children. Unitarian posts were as a supply in Baltimore, Maryland, and minister of churches in Ellsworth, Maine; Jamestown, New York; New Orleans, Louisiana; Sudbury and Hyde Park, Massachusetts, as well as Barneveld. He maintained his social work interests wherever he served and occupied important volunteer offices in his communities.

His recent years were spent in Havertown, Pennsylvania, near his daughter, Annette, who with her mother, Velma Viola Yocum Girelius, survives him.

D. D.

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Frankly Speaking

The past is always with us. Recently the new building of the Unitarian Church of Bloomington, Illinois, on the corner of Channing and Emerson Streets, was dedicated. The church was founded, as the city was established, by Jesse Fell, an ardent Unitarian and intimate friend of Abraham Lincoln. Twenty descendants of Jesse Fell, including Loring Merwin, Bloomington publisher; the Reverend Robert D. Richardson, who preached the sermon; and Adlai Stevenson, Jr., were present at the service. They, with other members of the family, had given the main hall of the new edifice in memory of their distinguished ancestor. The Reverend Kenneth Walker, now minister emeritus of the church, was proud of its accomplishments and pleased to honor a long and worthy heritage with the just-completed structure.

The young minister, Robert Reed, a graduate of Meadville Theological School who briefly served the Unitarian Church of Arlington, Virginia, will respect the traditions of Bloomington but is more interested in the future than in the past. He is undertaking his duties at a time when liberal religion in his city and in America — perhaps around the world — has the greatest opportunity thus far in its history. He will be inspired by the story of Jesse Fell, but he will not be bound by the 101 years that have transpired 'twixt the founding of the church and now. A vision has more power to challenge and evoke our best energies than a memory. His congregation will share with him his vocational vision, even as he shares with them their parochial memory.

Frankly speaking, our denomination, and we should add, our new Unitarian Universalist Association, is like the Bloomington church. We have our days of golden memory from which we can never be separated, our giants of the nineteenth century, like Channing and Emerson, our pride in the flowering of New England and in the work of Joseph Priestley in Philadelphia and Thomas Starr King in San Francisco. And our history is now being bound in companion volumes with the Universalist heritage from Murray and Ballou. Yet the future is our greater concern. We are building a new continental edifice for a dynamic faith. We must have a reborn vision and a larger outlook. Young men, from our own and other households, are entering our ministry to rethink the liberal position and to relate religion afresh to the emerging problems and the inescapable urgencies of the times. More children today in our church schools than we had members in our churches fifteen years ago will be the pioneers in a decade or two in the quest for truth and the pursuit of righteousness and peace. We can become the most significant vanguard in our age to cross the frontiers of freedom and knowledge, and to blaze the trail toward the day of inclusive fellowship and brotherhood in religion and in life. We must remember gratefully the prophets and statesmen of yesterday, but we must dedicate our highest energies to the attainment of the unfulfilled. The future is in our hands.

January is the time for resolutions. As the tablets delivered to Moses on Sinai read, "Honor thy father and mother," so may we cherish the memory, and benefit by the experience, of all who have gone before us; and may we praise the pioneers of yesterday for the vision they glimpsed and the courage they exercised. But may we not be satisfied until we have achieved our own vision, and may our courage be as great as theirs. "Build thee more stately mansions, O my soul, as the swift seasons roll." Let us resolve to build upon the basis of the past a more idealistic, a more dynamic, and a more friendly denomination than we have had. Let us resolve to develop a loftier faith than we have possessed. Let us promote and defend freedom for ourselves and for all men, of whatever persuasion or circumstance in life. Let us resolve to win more people to the way of life in which we believe and simultaneously to avoid sectarianism and to strengthen the unity of all religions. Let us relate our religion more and more intimately to life and because of its principles and power, hasten the day of brotherhood and of peace. Each one of us has something to offer that no one else can offer to our free faith, and that free faith has something indispensable to contribute to our civilization. We can make tomorrow what we will.

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